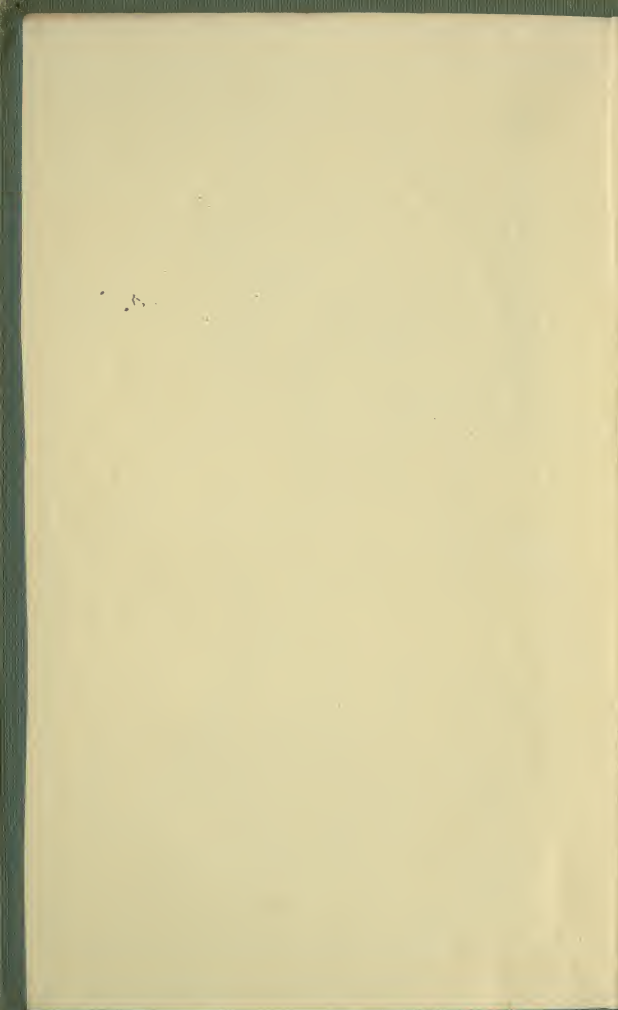


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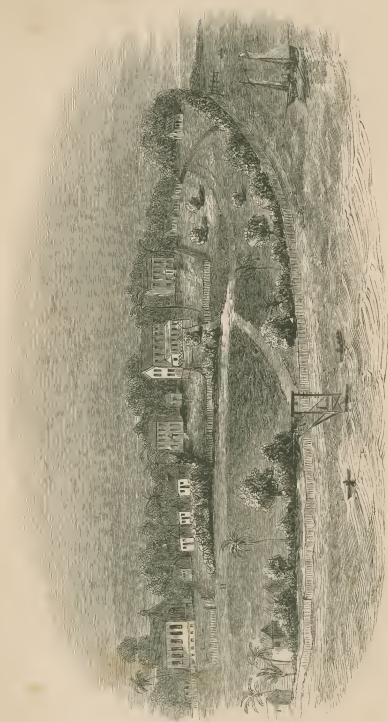
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MISSIONARY LABOURS

IN

BRITISH GUIANA.

LONDON :
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CHURCH MISSION STATION AT BARTICA GROVE.

MISSIONARY LABOURS

IN

BRITISH GUIANA:

WITH REMARKS ON THE

MANNERS, CUSTOMS, AND SUPERSTITIOUS RITES
OF THE ABORIGINES.

BY THE

REV. J. H. BERNAU, *mc*

MISSIONARY OF THE CHURCH MISSIONARY SOCIETY.

LONDON:

JOHN FARQUHAR SHAW,

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PREFACE.

THE Writer of this little work feels that some apology is necessary for appearing before the Public. He does so reluctantly, but not being willing to refuse the frequent solicitations of those who delight in the spread of the Redeemer's kingdom, and who from time to time have been interested in the details of his mission, as he has had the opportunity of stating them at public meetings in various places, he has drawn up a hasty sketch of his proceedings.

Having accomplished this, with many interruptions, he would crave the kind indulgence of the Reader, who will bear in mind that in consequence of being a foreigner, there may probably be found modes of expression which will strike the critical eye. But he is satisfied with the conviction that, whatever defects may appear as regards language, the whole comprises a simple statement of facts as they occurred during his sojourn in America.

The part of the work which relates to the early history of the Colony, and its natural productions, he has drawn from various authentic sources, confirming the same by what he himself observed, in order to interest the general reader, and to bear witness that there is a large field in that part of the world for scientific research.

And with regard to the remainder of the work, the Writer hopes that the interest which has been excited by the relation of detached facts on the platform, may be kept up and even increased by the perusal of the whole in connexion.

The Writer would take this opportunity of offering his grateful thanks for the kind assistance tendered to him towards the purchase of a church clock, now on its way to its destination; as also to the many ladies who have so kindly contributed various articles for the benefit of the mission. May the Lord reward abundantly all who take an interest in the spread of the Gospel among the nations of the earth, and make them know the happiness of the words of the Lord Jesus when he said, "It is more blessed to give than to receive."

In conclusion, the Writer prays that the humble testimony he wishes to bear to the faithfulness and loving-kindness of his Divine Master, and to the all-sufficiency of the grace of the Gospel, to make men wise unto salvation, may be owned and blessed of Almighty God. The Lord of the harvest send forth more labourers into his harvest, and hasten the time when, according to his word, "the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea!"

Chelsea, June 1, 1847.

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MISSIONARY LABOURS.

CHAPTER I.

BRITISH GUIANA—BOUNDARIES, FIRST SETTLEMENT—SURRENDER
TO GREAT BRITAIN—PRODUCTIONS, CLIMATE.

BRITISH GUIANA, a colony situated on the north-eastern coast of South America, and extending over a surface of nearly 100,000 square miles, was ceded to Great Britain by the Dutch, A.D. 1803. It is divided into three counties, namely, Demerara, Essequibo, and Berbice. It is bounded on the south-east by the river Corantyn. Its precise boundaries in the direction of the Brazils on the one hand, and the Spanish possessions on the other, have never been defined. Although a commission was sent by the Dutch in the last century to accomplish this object, it would appear that nothing definite was settled. As early as 1580, settlements were formed by the Dutch along the banks of the Pomeroon and other rivers, but were as speedily destroyed by the Spaniards. In the year 1602 they succeeded at last in obtaining a footing in the Essequibo. The dense forests were

soon cleared away by slaves imported from Africa, and one plantation after another was seen waving with the sugar-cane, or covered with the cotton or coffee tree. To protect themselves and their shipping against the inroads of the Spaniards, and the ill-will of the aborigines, a fort was constructed at the confluence of the Mazaroony and Caiyuni rivers. Under its protection the small town at Cartabo point seems to have remained secure, whilst the freighted ships were escorted to sea by their men-of-war. When the colony began to extend itself, the seat of government was removed lower down the river, to an island called "Fort Island." Here a strong fortification was erected, which effectually commanded the two chief channels of the Essequibo. In 1763, an insurrection took place among the slaves, which proved fatal to many Europeans, and in a great degree detrimental to the further developement of this promising colony, and which extended itself as far as Surinam, where settlements had previously been formed. After changing owners several times during the wars between England, France, and Holland, the present portion of British Guiana was surrendered to us in the year above-mentioned. Since the colony has been in the possession of the British, the seat of government has been removed to "Starbroek." Its name has been changed into that of "Georgetown," in honour of the late king George. It is situated on the banks of the Demerara river, which is much better adapted to the purposes of commerce than the Essequibo, on account

of its vicinity to the ocean, and its deeper and less impeded channel.

British Guiana, like other parts of this continent, is intersected by large rivers and numerous tributaries; the mouths of these rivers, called creeks, are navigable for ships of several hundred tons burden, for upwards of eighty miles from the coast. The country lying between the respective rivers is but little known, and only traversed by the wary Indian in the pursuit of game. Were the face of the country cleared of the vast and almost impenetrable forests, its beauties would vie with any other within the tropics, from the cheering variety of hill and dale. In its present state every pleasing prospect is intercepted by the forests.

These forests abound in valuable timbers of various kinds; and a wide field is open to the botanist for exploring the world of plants and shrubs, among which many are aromatic, and many more have medicinal properties.

The soil on the coast, and for upwards of thirty miles inland, is alluvial, which, with few exceptions, is very rich and productive. The interspersed sand-reefs are admirably adapted to the growth of all kinds of provisions. Could British Guiana command sufficient labour to develop its vast resources, we might, it is said, part with all the islands of the West Indies without regret or loss.

At present, only the coast and some of the islands in the mouth of the Essequibo are under cultivation. The chief staple commodity is sugar, which is grown

by the now emancipated negroes; but not at all in proportion to what might be done, could the planters command a sufficient supply of labour. The interior is unoccupied except by a few woodcutters, and only frequented by the red Indians.

British Guiana is not within the range of hurricanes, although the wind at times is high, and now and then a shock of an earthquake is felt. The thermometer ranges in the dry season from 80° to 90° Fahrenheit, in the shade. In the rainy season the writer has never observed it lower than 72°. The change of seasons is pretty regular. There are two rainy and two dry seasons. During the long dry season, which commences with September, and lasts till the middle of December, an easterly sea-breeze prevails almost without interruption, by which the heat is moderated, and the climate rendered healthy and delightful. During the rainy season the land-winds predominate, but not to the exclusion of the sea-breeze at times; nor does the rain fall then so incessantly as it does in Africa, and the East Indies.

The climate is not so unhealthy as has been represented in various pamphlets which have been published on the subject of British Guiana, since instances of old age are frequently met with among both Europeans and others. The great mortality at times may be accounted for by the returning visitation of epidemic diseases, which every other country is subject to in its turn; or, it may be found in the imprudent exposure to wet and heat, and still more in

the habit of intemperance to which Europeans seem particularly tempted in the tropics. It is no exaggeration to state that three-fifths of the deaths, within the course of one year, are produced by the latter cause alone. On a comparison of the statistics of mortality of late, with those of former years, the result is decidedly in favour of its being more healthy at present than heretofore. The yellow fever, which occasionally ravages the town and its vicinity, seems to be owing entirely to local causes, and would doubtless be remedied, were a wall constructed along the side of the river, so as to do away with the wharfs at present in use, under which filth of all kinds is allowed to accumulate.

The inhabitants of the interior are subject to flux and intermittent fevers, which, when properly and promptly treated, do not necessarily prove fatal. The former is caused by drinking the water which flows in the creeks, and which is strongly impregnated with decayed vegetable matter. The latter is most prevalent at the change of the seasons, and is produced by exposure to wet, cold, or heat. Ophthalmia is also frequently met with among the Indians, and is chiefly owing to their want of cleanliness, or the incessant glare on the water during the dry season. Other diseases are rarely found, and if met with, may invariably be traced to constitutional causes.

CHAPTER II.

GEOLOGY—NATURAL HISTORY.

THE geology of this part of America presents nothing very remarkable; and, it is supposed, by those competent to judge, that few, if any, of the precious metals are to be found there. Several attempts at mining made by the Dutch, on their first settlement in the Essequibo, proved abortive; or the ore was not found worth the expense of working. Iron ore is here and there met with in the interior, but not in sufficient quantities to recompense the labour and expense incurred. The coast lands of British Guiana being principally composed of an alluvial blue clay, are of amazing richness and fertility: not so the interior. There is in most parts a sort of yellow clay, covered with a stratum of half-decayed vegetable residuum, which forms a great impediment to cultivation, and obliges the Indian to prepare a new field every year in virgin soil by cleaning away the forest and burning it. Among the sand-hills which succeed, are found valleys with a slight admixture of clay, which present many fertile spots for the cultivation of provisions of all

kinds. Then comes the rocky region, consisting of elevated ridges and detached conical hills. These rest on bases of sandstone, granite, and silicious crystal, containing iron ore, mica, prismatic and hexagonal crystals. The country is crossed in an oblique direction, from north-west to south-east, by belts of granite rocks, which form the principal impediment to navigation. In the Corantyn, hills of chalk are met with; and higher up, a kind of sandstone of considerable hardness. Specimens of various kinds of stone may be procured in the mountains of the interior, which, when polished, have a beautiful appearance, resembling marble. Among the rest is the cornelian, pieces of which, having been washed up by the rivers, and turned into pebbles, are used by the Indians to make their earthenware.

The zoologist and ornithologist will find ample employment in British Guiana, as the forests and savannas abound in all kinds of beasts, birds, and creeping things, many of which have probably never been described.

The number of quadrupeds is small, when brought into comparison with those of Africa and the East; nor are they equal to them in size, strength, and ferocity. The principal animals are, the tapir, or mypannie; the jaguar, bakkiné, pingo, and peccari (wild hogs); the cayman or alligator, the coatimondi (fox); the opossum, deer, manati, sea-cow, sloth, ant-bear, &c.

The tapir is about the size of an Alderney cow, and

needs no description, as it may be seen in the zoological gardens in the metropolis. The greatest singularity in this animal is its want of a gall bladder. It confines itself chiefly to marshes and rivers, feeding on roots and aquatic plants. It is very frequently seen in the tributaries of the Essequibo, and much sought after by the Indians.

The coatimondi (fox) is in body shaped like a dog, of a dark brown colour, and measuring two feet from snout to tail, which is long, hairy, annulated, having black rings upon a deep buff-coloured ground; breast and belly dingy white, jaws long and light brown, snout black and projecting upwards, legs short (particularly the foremost), feet long, and, like the bear, frequently standing upon its hind legs; and walking always upon its heels: these animals are admirable climbers, very cunning and strong, and great depredators on the poultry yards.

The jaguar is very courageous, but seldom attacks men. It is most destructive to cattle, and fondest of goats' flesh. It is entrapped by pits, in which a goat is placed, the ground having been lightly covered over with reeds and small brush-wood. The tiger-cat is larger in size than our common cat, and exceedingly ferocious. It lives generally in the woods, feeding upon lizards, mice, and birds; but is also very destructive to poultry. The ant-bear catches ants with his tongue, which is nearly twelve inches long, and works like a worm covered with slime. This he stretches out over an ants' hillock, and when a

sufficient number of ants are thus entrapped, he draws it in and swallows his prey. His tail is of a prodigious length, with which he covers himself when asleep. He is much sought after and relished by the Indians as an article of food.

There are a great variety of the monkey tribe in Guiana, of which the quatta is the most intelligent, and may be taught to fetch water from the river-side in a calabash. Several of the smaller kinds form part of the domestic animals of the Indians, and are seen clinging to their shoulders when at home and travelling; and are, with few exceptions, eaten by them. The baboon, however, is preferred to all others, and said to be excellent eating; but I could never make up my mind to partake of it, although I have often been pressed by the Indians to do so. The leguan, a large species of lizard, I much relished, the flavour being superior to that of a chicken.

Much as the writer could wish to enlarge on this topic, it would, he fears, carry him beyond the limits assigned him in this little compendium; but he cannot forbear alluding to the feathered tribe; and as a connecting link between birds and beasts, he must mention, first, the vampyre-bat, the extended wings of which often measure thirty inches from point to point, although the body seldom exceeds seven or eight; resembling the harpies of old in their hideous and disgusting appearance. The writer has seen these birds hanging head downwards in clusters on the branches of trees: the large kind

suck the blood of men and animals when sleeping; the smaller, that of birds: while sucking, a gentle flapping is kept up by the wings, which lulls the sufferer until an exhaustion of blood prolongs the period, when the vampyre may suck with impunity. They frequently intrude themselves into houses, and the writer has often been annoyed by them. When sleeping in an open hut, or under the trees in the forest, the only means of keeping off the vampyres is by large fires, for they cannot endure the light.

The crested eagle far surpasses in size the monarch of European birds, measuring seven or eight feet across the wings; it has a crest of four long black feathers, which are erected when about to seize its prey, or if it be irritated. The colour is of an ash grey, with dark shading; the bill and legs yellow, very strong and long; the eyes large and black.

Of falcons there are three species,—the white, the brown, and the spotted falcon.

The king of the vultures, an immense bird, as large as the black eagle, is of a pinky white or flesh colour in the body; wings black; head and neck (entirely divested of feathers) of an orange and rose colour, alternately shaded; the beak is overhung with a fleshy substance, also of an orange colour, curiously shaped, like an ornamental tassel; the eyes, of a light pearl colour, are round, large, and sparkling; around the neck and breast is a kind of collar of thick rough feathers, of an iron grey colour, which serves it as a safeguard to draw its head into when likely to be

stung or wounded by the venomous snakes upon which it usually feeds.

The plumage of most of the birds is very beautiful, more especially that of the humming-birds, an endless variety of which may be seen when the trees and flowers are in blossom. These are exceedingly quarrelsome, and are proverbial, on that account, among the Indians. There are eagles, of different sizes, falcons, banana-birds, mocking-birds, trumpeters, swallows, cranes, macaws, ducks; also the hon-ton and the vow-vow, so named from the sound they utter; and among the rest, and not the least noisy, are the parrots and a great variety of paraquits. These are seen at certain times in countless flocks, and fly always in pairs. The mocking-bird takes up its abode near the habitations of men, and will stop its own sweet short note to imitate exactly the bleating of a sheep, the barking of a dog, the cackling of the hen, or any other sound made by domestic animals.

The trumpeter, or waracaba, has many singular habits. It will stand on one leg, hop, dance, or tumble over and over, uttering at the same time the peculiar sound from which it receives its name. When domesticated, it becomes much attached to the person who feeds it, and follows him about like a dog, being very jealous should any other animal approach to supplant it. Singing-birds are rare, but the notes of the few that are found, are peculiarly sweet; they are taken care of by the Indians with much solicitude and affection.

Guiana, like other tropical countries, abounds in lizards and serpents. One of the most remarkable of the former is the chameleon, which has the power of changing its colour at pleasure, adapting it to the ground over which it runs ; but principally from green to brown, and the reverse. Among the serpents there are some of enormous size, and mostly of a venomous nature. The most fatal is the rattlesnake, which is, however, not so common as the other species, and is found only in savannahs and mountainous parts of the interior. It is a providential circumstance that it gives notice of its approach by means of thin horny rings with which it is covered, and which produce a rattling noise when it becomes excited. There is a large grey snake marked with brown spots, called by the Indians "Colukurannu," which will seize deer and other animals of equal size, and, winding itself round the body of its prey, crush the bones and gorge the carcasses whole.

The country swarms with insects, to the great annoyance of its inhabitants. Among these are the musquitos, the plague of the land, which, especially to new comers, prove very irksome and distressing. At certain seasons they are most troublesome, and can be kept at a respectful distance only by means of smoke, which, it may be easily conceived, is no pleasing alleviation. Their sting provokes great irritation in the skin, which, if rubbed, frequently becomes sore and ulcerated. The scorpion, the centipede, and the taruantula, are also troublesome, intruding, as they





do, into houses and even beds, yet it seldom occurs that any persons are bitten or stung by them.

A welcome clearance of these noxious animals is effected by certain ants, called, in the Creole Dutch, "jagman," which, at least twice a year, visit the habitations of men in the course of their wanderings, and destroy all the vermin that they find. They usually remain four or six days in one place, and when left unmolested by man, are quite harmless. The writer always quitted his house during their stay, and was thankful for the visit when he returned to it.

Butterflies, beetles, spiders, and grasshoppers there are in endless variety, and these will form no mean amusement to the naturalist, while they afford admirable proofs of the Creator's power and wisdom.

The rivers and creeks abound with every variety of excellent fish, as may be seen from the large collection made by the scientific traveller, Sir Robert Schomburgh. The best flavoured is the pacou, to ascertain the natural history of which has occupied the attention of many a traveller. But there is no doubt that its fry is found in the immediate vicinity of the rapids, where the weyer grows. When yet small it is seen in the shallows of the still waters; and the writer has frequently, when accompanying the Indians on their fishing expeditions, found it not above one inch in length, and even smaller.

The trees in British Guiana are majestic, and their foliage varied and beautiful. From the luxuriance of vegetation they have not room to extend their

branches until they reach an unusual height. Each seems striving to out-top its neighbour, and the stems usually rise to seventy, a hundred, and even more, feet before they put forth a single bough. The king of the forest is the maora tree, and whenever it takes possession of the soil, every other tree is out-topped, if not annihilated, by its enormous branches and size. The black cinnamon, the acaucoa, the locust, the purple and green heart tree, and an almost endless variety, are useful for building, shipping, and furniture. The bark and leaves of some trees are used by the Indians for medicinal purposes. A late attempt to produce a substitute for the Peruvian bark, and the sulphate of quinine, from the seed of the green heart, which is called, "biberine," has not met with success. It is, however, beyond doubt that it contains many of the anti-febrile qualities which render quinine so valuable; and the inquiry may yet, if prosecuted with assiduity, lead to a satisfactory result. The seed of the daccambally is used by the Indians in times of scarcity for bread, it being grated and mixed up with the flour of the cassava root. Although its taste is somewhat bitter and unpalatable in its natural state, it is by no means disagreeable when baked.

The black cinnamon is generally found about fifty feet in height, and two feet in diameter. The leaves are about the size of those of the orange tree, which they resemble in fragrance. When fresh cut, the wood is of a deep blood red, but in time becomes



THE SILK-COTTON TREE.

black ; it is very durable, takes a fine polish, and, from its hardness and smoothness of surface, would be well adapted for mill-cogs, wheels, and other purposes. The Indians prefer it to any other for the manufacture of their clubs, as it weighs heavy and lasts long, the worm never touching it.

The letter-wood, properly so called, is the heart of a tree which grows twenty feet in height ; its leaves are narrow and pointed, and the flower, which is pentapetalous and of a purple colour, is succeeded by a black berry. The wood is of a beautiful brown colour, mixed with black or crimson spots, which bear resemblance to hieroglyphics and letters. It forms an article of trade among the Indians, but is rarely found more than twelve inches in circumference, is very hard, and takes a beautiful polish.

The silk cotton tree grows to an enormous size, one hundred feet in height, and twelve feet in diameter. Its roots spread to the distance of fifteen and twenty feet all round. The trunk is covered with a thick ash-brown coloured bark, set with short, sharp prickles. The tree seldom puts forth a bough till it has reached the height of sixty feet, and more. Its leaves are oblong, and it is found in blossom only once in three years. The blossom consists of a green calyx, with five white folliculi, and the petals with five stamina, and is succeeded by a bud containing a light grey silky cotton, which, by Europeans and other inhabitants of the colony, is used in stuffing pillows and mattresses. The Indians chiefly use it for winding round the

extremity of their arrows, which they blow through a tube of ten, or more, feet in length, the point of which has been poisoned with the warali poison. When such an arrow pierces the flesh, it inevitably proves fatal within a few minutes. The Indians also manufacture their largest canoes from this tree, although it is not as lasting as many others.

The maan tree produces a gum, which, when boiled, makes excellent tapers. It is highly aromatic, and very hard, resisting the action of the water and the atmosphere. The Indians call it carimaan, and chiefly use it in fastening the points of their arrows, waxing their thread and fishing lines, and calking their canoes. Others of the trees supply the aborigines with gum and resin, which they use for burning instead of pitch, and various other purposes.

From the berry of the dali tree the Indians obtain a kind of substance by boiling, similar to that used in the manufacture of composition candles, and which burns equally as well as wax.

The silk grass shrub resembles the aloe, but is much smaller; its leaves rise in clusters from the root five feet in height, with indented edges, protracted into prickly points. The inner substance of the leaf consists of a number of small fibres, running longitudinally, which the natives very cleverly extract by means of a small loop of cord fastened to a post, and through which the leaf is drawn with a jerking motion. By this process the outer green substance is taken off; the fibres are then dried in the sun, and

twisted into bow-strings and fishing-lines. The cord thus obtained is very lasting and elastic, and admirably adapted to the above-named purposes.

The fruits of the tropics are delicious and wholesome when eaten with caution. New comers especially ought to be on their guard, as in many instances, when too freely partaken of, fatal results have frequently followed. Among these are the medlar, the star-apple, the mango, the soursop, the sappadilla, the orange, the shaddock, the pom-rose, or rose-apple, the granadilla, the semitoo, the cashu, and many more.

The star-cherry is, in size and form, as if four European cherries were compressed into one, each division having a stone. The pulp is enclosed within a clear, tender, red skin, of an agreeable taste, somewhat between sweet and sour, with a slight aromatic flavour.

There is another cherry growing in the forest, resembling very nearly the European, but inferior in flavour; it makes excellent preserves. The tree bears fruit twice a year.

The maupee resembles the European plum-tree, though much larger. It bears fruit of a dark orange colour, like an olive, and its stone has an acid taste and fragrant smell.

The cinnamon apple tree bears a fruit about the size of a turkey's egg, and of the shape of a pine-cone, which, when ripe, is of a beautiful violet colour, and tastes like very rich cream, flavoured with cinnamon.

The pine-apple grows wild, and thousands perish for want of customers; it may be much improved by cultivation, and makes a fine and well-flavoured preserve.

Among the shrubs and plants, some possess medicinal properties, and are well known to the Indians, but, from want of knowledge of the diseases for the cure of which they are available, they sadly misapply them. The simaruba tree bears a fruit about the size of an English pippin, and has a pleasant bitter taste. It is an efficient remedy against dysentery, and a powerful stimulant.

The physic-nut shrub grows to the height of six feet, with a slender knotted stem; the leaves are slightly indented, and of an oval shape. The blossom is of a dusky red; the nut is thin-shelled, and its kernel divided into four parts. It is a powerful emetic. The castor-oil bush, or *palma christi*, is about the same height as the before-mentioned shrub; the stalks jointed, and the branches covered with leaves about eighteen inches in circumference, forming eight or ten sharp-pointed divisions, spreading out in different directions: the flowers contain yellow stamina; the nut is enclosed in a triangular-formed husk, of a dark brown colour, and covered with a light fur, of the same colour as the husk, and producing oil of a highly medicinal quality. The writer used to cultivate large quantities in his garden for the benefit of the Indians.

The quassia-root was first discovered by a negro,

whose name it still bears; its stomachic qualities are too well known to need description. It is a strong bitter, and an excellent remedy against intermittent fever; but objectionable, as it frequently enervates the system, and renders the patient liable to paralytic disorders. The Indians have a decided objection to the use of it.

The ipecacuanha bush grows about two feet high, with large smooth leaves, pointed at the end; the blossoms of a vivid red colour; the fruit, oblong and pointed in shape, about two inches in length, is enclosed in a smooth green husk, containing a number of small flat seeds, of a brown colour, joined by a fine silky filament. The writer found it growing wild on the mission station in the pasture grounds, and in considerable quantity; but was obliged to allow it to perish for want of time. The Indians make a decoction of it, and use it against dysentery.

I may be permitted to add, that perhaps no soil and climate can be more congenial for the produce of grapes, figs, and dates, than appears to be that of the interior of Guiana. It is my intention, on my return to the colony, to make a fair trial of them; but as a missionary I must not forget my proper calling. I enlarge on the products of the vegetable kingdom to show how much may yet be done in that country by men who find pleasure in the pursuit of knowledge of such a nature.

The qualities of the balsam capavi are well known among them: it is mostly used for the healing of

wounds. The poix doux is used for fences by the colonists. The fruit of the guava is made into marmalade, and much in requisition amongst the inhabitants, as well as foreigners. The fruit of the aquiro palm is eaten, and much relished by the Indians, serving them instead of butter; its stone is cut into rings, and other ornaments. It is of a black colour, takes a beautiful polish, and is much worn by women and children. The heri-heri is very useful for kindling fire. The Indians take two pieces of the wood, and, having cut a notch in the one, place the other piece in the notch, and after rubbing it round and round in their hands for a few moments, the friction produces fire. From the fibres of the silk grass, stout cord and twine are manufactured, which are used for hammock-ropes and fishing-lines. The star-cherry, medlar, the papaw, and many others, are valued for their fruits.

The papaw tree, as seen in the drawing, has a graceful appearance, and presents a striking figure in contrast with the surrounding bushes and trees. It grows to the height of twenty feet, its stem is hollow, and supports a head, not of branches, but of large leaves, at the end of very long foot-stalks. The fleshy fruit, which is of a dusky orange-yellow colour, and about the size and shape of a small melon, grows suspended upon the naked trunk, just below the leafy head. The leaves and fruit of the tree, till ripe, abound in an acrid milky juice. The fruit, when fully ripe, is eaten with pepper and sugar; and when



THE PAPAW TREE.

the half-grown fruit is properly pickled, it is little inferior to the pickled mango of the East Indies. Meat washed or rubbed with the acrid milk of the unripe fruit, is thereby made tender. The writer found the leaves a very attractive bait for catching fish, by throwing a large quantity of them into the pond constructed for that purpose at the river's side. It grows spontaneously, and begins to bear fruit within ten months, never ceasing when once it has begun. The writer has seen on the trees in his garden, ripe and green fruit and blossoms at the same time. The male tree, of which a blossom is seen in the drawing to the left side of the stem, is usually destroyed as soon as it is recognised as such.

Among the medicinal plants may be mentioned the quassia, ipecacuanha, gentian, sarsaparilla, the castor-oil. The cocoa-nut tree flourishes everywhere. Coffee, pepper, indigo, vanilla, potato, and other useful plants, are indigenous to the soil. The cabbage, the pea, the turnip, the carrot, and various other kinds of European vegetables, have been cultivated with success in the interior by the missionaries; and there is little doubt that any other vegetables would thrive, if proper care and attention were bestowed upon them.

At certain seasons of the year there may be seen an endless variety of flowers of the most brilliant colours and exquisite beauty; and as they chiefly belong to the convolvuli and other species of parasitical plants, they cause the woods to appear as if hung with

garlands entwining themselves to the top of the loftiest trees, and presenting a most lovely appearance.

I cannot conclude this chapter without making reference to a recently-discovered flower, which Sir R. Schomburgh has denominated "Victoria Regia," in honour of her Majesty the Queen. It was discovered by him in the Berbice river, but is also found in the Essequibo. As soon as I heard of the circumstance, I described it to the Indians at the missionary station, and was told that it had been seen of them in one of the *chirahahs*, *i.e.* ponds, between the first and second set of rapids. Accordingly, I despatched some of the people in search of it, and had the pleasure of seeing several specimens of that exquisitely beautiful flower which were brought to me in all its stages of development. Some of its seeds were thrown into the fish-pond, and I rejoiced to see them spring up; the leaves began to extend themselves; but being obliged to quit the mission on account of my health, I did not see the flowers in blossom. The leaf, when fully grown, is from four to six feet in diameter, almost circular, with a broad rim of light green above, and a vivid crimson below. The largest flower I have seen was two feet and four inches in circumference, but I admit that it was not fully grown. Its colour passes from white into pink and rose; when it opens in the morning it is usually of a pink colour in the middle, which spreads all over as the sun gets hot. It is of a sweet scent, which lasts for many hours after



VICTORIA REGIA.

sunrise. I visited the place where this memorable flower was growing, and found it to be a kind of pond, which must have been formed there by the inundations of the river during the rainy season ; it was from three to six feet deep and about forty yards wide.

CHAPTER III.

PROBABLE ORIGIN OF THE INDIANS—SIMILARITY OF CUSTOMS
WITH THOSE OF THE ISLANDERS IN THE PACIFIC—DISTIN-
GUISHING CHARACTERISTIC FROM OTHER HEATHEN NATIONS—
PRINCIPAL TRIBES IN BRITISH GUIANA.

MUCH has been said and written on the origin of the red man. That he comes from the east there can be but little doubt; but when and by what means will probably remain shrouded in obscurity. The hypothesis that the Indians are the descendants of the ten tribes of Israel, is exceedingly problematical, and the reasons on which it is built inconclusive. The same thing might with equal probability be said of the islanders in the Pacific, as usages are met with among them similar to those of the Indians. My object, however, is not to discuss a question on which so many conflicting opinions have been formed by writers more competent than myself, but simply to state what has come under my own observation; and I desire to do it with much deference to those who may happen to differ. My remarks apply only to the

Indians of British Guiana, and may not be applicable to those of other parts of that vast continent. A slight resemblance may be traced between the Indian and Polynesian tribes. They both attribute disease and other misfortunes to the agency of evil spirits. Both consider revenge a sacred duty, and steal on their intended victim. The men, in both countries, do not allow women when nursing to prepare or touch the meat they eat. Both prepare for their festivities an intoxicating liquor,—the islanders from the root of mild pepper, which they call “cava,” the Indians from the root of the “cassava;” but both prepare it in nearly the same disgusting manner. Both catch their fish by the use of narcotic plants, both take their caste from their mother’s family, to which they attach considerable importance. Both practise the virtues of hospitality, and consider it almost a sacred right to which any strangers, but more especially the relations and people of the same tribe, are entitled. The intercourse, however, which Indians of this part have held with Europeans for generations past has greatly changed and modified their customs and manners. It is, for this reason, not easy to determine, with any degree of certainty, what is original and what is not so. In Guiana this is so strikingly evident, that any inquiries as to what is strictly original will issue in painful uncertainty and disappointment. The Indians of British Guiana do not practise circumcision; nor will they touch pork in their native state. To drink the milk of any animal is an abomi-

nation, and it requires no small self-denial on their part to overcome their antipathy to it. But this fact is remarkable, that, whereas the other nations of the earth have yielded to the worship, either of a plurality of gods, or of demons and idols, the Indians have retained the knowledge of the one great Spirit, the Creator and Preserver of the universe. No traces of idols, no system of worship have been met with by the missionaries who have laboured among them in Guiana. The images produced by various travellers, and said to be worshipped by the Indians, evidently appear to have been introduced among them by the Roman Catholics; such as crosses, images of brass and silver, and even the rosary. Here are no monuments of art, no national heroic lays, no sciences displayed, no improvements in the manufacture of their implements—all seems stationary; and as they appear now, such they seem to have been for generations past, sunk in lethargy and apathy as to their future welfare. There are, indeed, some hieroglyphics found engraven in stone near the second set of rapids in the Essequibo, just opposite to Ulavapula, but they are of rude workmanship, and consist chiefly of monkeys and irregular figures very unlike those said to exist in Mexico. No attention is paid to them by the Indians, and they deem it an impertinent curiosity if a traveller should express a wish to see them. The Mexicans assuredly have been more advanced, and however this circumstance may be accounted for, certain it is that the Indians of

British Guiana are now what they must have been centuries ago.

It may not be uninteresting to the reader to learn what has been said on this most interesting subject, "the origin of the Indians in America," by that indefatigable traveller Sir R. Schomburgh. "The Bible and profane history corroborate the narrative, that ancient Egypt and Hindostan were invaded by a powerful tribe, who introduced their peculiar customs into the conquered country, built temples and pyramids, and covered them with hieroglyphics. Historians here allude to the Cushites, who, after having erected a splendid empire, were dispersed by the Almighty. They are traced chiefly by the ruins of their mural defences, in a north-easterly direction to Palestine; by the relics found in their tumuli, and their peculiar zodiacal signs, to the north of Siberia, where all further traces of them are lost. Similar tumuli, mural defences, hieroglyphic inscriptions, astronomical divisions of time, and zodiacal signs, were used by the civilised aboriginal race of America; and as the geographical position of Behring's Straits, and the Alcantski islands, admits the possibility of emigration from Asia to America, we are led to believe that the Toltecs, and Aztecs, arrived that way. They were, however, expelled by succeeding hordes, and during the struggle for occupancy, the earthen ramparts may have been constructed; but the frequent attacks, and the arrival of new hordes, rendered their destruction inevitable, if they obstinately persisted in remaining;

they, therefore, abandoned the country to the conquerors, emigrated southward, and became ultimately extinct.

“The descendants of the latter savage tribes, the conquerors of the ancient Mexicans, constitute, at present, the aboriginal inhabitants of North and South America, tribes who, though dissimilar in language, possess philological affinities, and are distinguished by the same predilections for a nomadic, or roving and savage life, and are given alike to war and the chase.

“The Mongolian races of northern Asia,” Sir R. Schomburgh proceeds, “possess a similar disposition; but we may infer a still stronger affinity between the Indians of North America, and the nomadic tribes of northern Asia, from anatomical evidences. Indeed, the learned author, Dr. Prichard, in alluding to the Mongolian races, and the North American Indians, observes, ‘we do not find that any clearly defined difference has been generally proved between the two classes of nations.’

“The present American race, blended with the Mongolian to the north, spreads over the whole of the new world; and however feeble their intellect may be, they surpass the more civilised, but now extinct, races of Mexico, in their fuller belief of the existence of one great Spirit, a future life, and the immortality of the soul.”

The writer fully coincides with the opinions of this intelligent traveller; and with him deplores their state

and condition. They are fearfully diminishing every year; a few generations more, and what is now said of the Mexicans, will be equally true of these Indians, "they were, but are no more found."

The principal tribes in British Guiana, whose diminished numbers contrast painfully with the swarming population, which the land supported when the white man first appeared among them, are, the Arrawaks, the Accaways, the Carabeese, the Warraws, the Macusies, and several others, which are nearly extinct, of whom only a few families survive, to tell the tale of their ancestors.

The Arrawaks live nearest the plantations, and are the most civilised. Their number is estimated at about fifteen hundred souls, and the whole tribe is divided into twenty-seven families, or castes. They are able to recognise each other, as members of the same family, by certain marks and figures tattooed on their faces when young, and coloured with the lana. Caste is derived from the mother, and children are allowed to marry into their father's family, but not into that of their mother. The Arrawaks are seldom more than five feet four inches in height, plump, and well proportioned, but not muscular. Their forehead is lower than that of Europeans, but they do not appear to be wanting in abilities. Those nearest the coast are of a dark brown, but some of their castes are as fair as Spaniards. Their features are small, their expression, in general, melancholy and depressed, their hair strong, black, and straight.

It is a fact worthy of notice, that, in children, when instructed and educated, the forehead rises considerably. Their physiognomy undergoes a marked and very perceptible change, and must be interesting to every physiognomist. Their powers of imitation are strong, their memory retentive, and by no means inferior to that of Europeans; but, in calculation, they seem to be deficient, for they do not count further than twenty, which, if occasion requires, is repeated over and over again. Their mode of counting is peculiar, and not less amusing; thus, "five," *abadakabo*, means literally, "once my hand;" "ten," *biamadakabo*, literally, "twice my hand;" "twenty," *abaolake*, literally, "once in," (the place,) that is, a man with hands and feet. Having counted five times twenty, they say "*aba-hundred*," which term is not their own.

Polygamy is allowed and practised by all the Indian tribes, but it is by no means common, and only found prevalent among the chiefs. Children receive their names from the *pe-i-man*, or conjuror, and according to the fee that is paid, will be the virtue of the incantations pronounced. Children without names are therefore found only among the poorer class, and are supposed liable to every misfortune. This circumstance, however, is easily accounted for, as the conjurors have not received their fee. Although this tribe is the most civilised, yet is witchcraft not less practised by them than among the others. They are full of fear and superstition, and the implements used in their

incantations are handed down from the father to the son; but I am not aware of any peculiar sanctity being attached to them. The son of a conjuror, as soon as he enters his twentieth year, or even sooner, is made acquainted by his father with the art of conjuration, and enjoined the greatest secresy concerning it. His right ear is pierced, and he is required to wear a ring all his lifetime. The women of this tribe are seldom seen in a state of perfect nudity, and their hair is neatly tied up on the crown of their head. But with all these advantages over other tribes, they differ but little in other respects. The Indian, having been occupied in preparing and planting his fields for the space of three months, spends the rest of his time in hunting, fishing, visiting, drinking, and dancing. It is with great unwillingness that he undertakes any superfluous degree of labour, by which he relinquishes a present enjoyment, for the prospect of future provision, about which he has no care: he lives only for the day, and, having satisfied the cravings of nature, he lies down to sleep. He requires no clothes, or, if mere civilisation has taught him better, he is content with one suit, and will wear it till it drops off his body.

The Arraways inhabit the Upper Demerara, the Mazarooni, and Putaro, and amount, probably, to six hundred fighting men. The colour of their skin is of deeper red than that of the Arrawak. They live in a state of perfect nudity, and paint their bodies red with the arnotto, or deep blue with the lana. Some-

times they will paint one side red, the other blue. The face is painted in streaks, in which performance they seem to be very particular, as the women not unfrequently spend hours at their toilet, when preparing for the dance. They perforate the cartilage of the nose, and wear a piece of wood in it, which often is of the size of a finger. They rub their bodies with the oil of the carapa, to defend themselves against the bite of insects, it being of a bitter taste, and nauseous smell. The Arraways are a quarrelsome and warlike people, jealous and suspicious, and, on that account, dreaded by all others. Having planted their fields, they move from place to place, living upon the hospitality of their friends till their own cassava is ripening, when they again return home, and show the same friendship to others. During an expedition, they invariably travel for three days, and halt for two, in order to fish, hunt, and dry their game. When in times of war they approach a defenceless place, they attack it, murder those who resist their violence, and carry off the rest as slaves. They are determined humourists, and fond of bestowing nicknames on each other as well as strangers, whatever be their rank or quality. If this conduct is taken with good humour by those in authority over them, they yield in return prompt and ready obedience to their wishes and commands; and if once they form an attachment to any individual, their affection is unalterable, and so on the other hand their hatred is inveterate. In manners they are more savage than any other tribe.

In ability they do not equal the Arrawaks, their foreheads being still lower and more depressed than those of the people of that tribe. They make free use of poisons of several kinds, but are not easily persuaded to tell how and from what they prepare them. The *muncery*, a black ant, an inch in length, and found making its nest between the roots of a certain aromatic tree, forms an ingredient in one of their strongest poisons.

When an Indian is stung by it, he has to endure a fever of ten hours, with the most excruciating pains. They will catch a considerable number and make a decoction of them, which they mix with other ingredients and use for poisoning their arrows.

The law of revenge is in full force among this tribe, and they suppose that whenever any have died, it must be from the effects of poison. They are exceedingly credulous, and it is not safe to offend even a child. Notwithstanding all this, I have never experienced the slightest insult from any of them, they being convinced that I had come among them to do them good, although at times their demeanour was anything but friendly and encouraging.

The Carabeese occupy the upper parts of the Essequibo, Cayung, Pomeroun, and Corantyn rivers. They have so decreased in numbers, that it would be difficult now to collect a hundred of them together in the country below the rapids, where twenty years ago they mustered a thousand fighting men.

They are very haughty in their deportment and much addicted to drinking, which, among other causes, will speedily exterminate the whole tribe. They are brave, credulous, obstinate, and their opinion once formed is never modified by circumstances. The women are very fond of ornaments, and invent strange devices to render themselves acceptable in the sight of their husbands. They perforate the under lip, and wear a pin or pins in it. There is every probability that the Carabeese must once have been the lords of the islands, as the names of many rivers, islands, and other localities, are evidently Carabeese. The Carabeese are easily distinguished from any of the other tribes, as they invariably have a large lump of the arnatto fastened to the hair of their foreheads. They are also very indiscriminate in the use of animal food; tigers, dogs, rats, frogs, and insects of various kinds, are greedily devoured by them, which I have never observed to be done by others.

The Warraws inhabit the Pomeroon coast, and are said to be about seven hundred in number. Some are also to be met with in the Corantyn. The country they inhabit being flat, it not unfrequently happens during the rainy season, that for months their habitations are surrounded by water. They are very clever in the manufacture of canoes and corioles, which are wonderful specimens of untaught, natural skill. The other tribes buy and barter canoes from them, as the preference is given to their workmanship over every other. These are made of the



WARRAW DANCE.

trunks of trees, and have neither seam nor joint, plug or nail, and are admirable for speed, elegance, safety, and durability. Some of these canoes have been known to carry one hundred men. The Warraws might procure a decent livelihood by the sale of this craft, but with the carelessness of uncivilised nations they waste improvidently whatever they earn. Their principal food is fish, and a Warraw will eat as much at one meal as would satisfy the appetites of three Europeans. They are exceedingly dirty and disgusting in their habits, and their children are so much neglected that their fingers and toes are frequently destroyed by vermin, their eyes blinded, and their bodies crippled by having lost one member or other. It is at times difficult to distinguish the Warraw from the negro, on account of the habit of smearing his body with oil, and seldom cleaning it. The writer is not aware of any attempts having ever been made for their amelioration, and it is a reflection upon a Christian government that nothing should have been done towards their recovery.

The Macusie are a tribe of which little is known, but that they outnumber every other. The whole tribe probably amounts to three thousand; the number of those inhabiting British Guiana, to one thousand five hundred. They are found in the open savannahs of the Rupununi, Parina, and the mountain-chains Pacaraima and Coruku. They have the cruel custom of selling each other as slaves. If the husband dies, his wife and children are at the

disposal of the eldest surviving brother, who may sell or kill them as he pleases. The worali poison is manufactured by this tribe, and bartered to others in return for needful commodities. Its deadly effects have been proved again and again, but of what it consists, and the manner in which it is prepared, are still a profound mystery. The conjurors alone are conversant with the art of compounding it, and notwithstanding the trouble that has been taken and the inquiries made, to discover the process of manufacture, every attempt to ascertain of what it is composed has hitherto failed. Most of their game is killed by it; and the wound having been cut out, no further danger seems to exist to those who partake of the animal. The Rev. T. Youd, late missionary to that tribe, took great pains to make the discovery; but all his endeavours proved unsuccessful, and probably the secret will remain undisclosed till some of the conjurors shall be brought under the influence of Christianity. We shall have occasion to speak of this tribe again, and therefore proceed without entering into particulars.

Besides the five tribes here enumerated, there are several others, but their number is inconsiderable, and all are hastening apace to extinction. Such are the following: the Wajusiana, in the savannahs of the upper Rupununi, amounting probably to five hundred. The Atonais, along the north-western foot of the Ranawaimi mountains, amount probably to two hundred. The Taruma, in the upper Essequibo, amounting to

about five hundred: and lastly, the Wayawais, between the sources of the Essequibo, and the tributaries of the Amazon river. The number of the latter does not exceed three hundred and fifty souls.

CHAPTER IV.

HABITS OF THESE TRIBES—THEIR INGENUITY IN PRESERVING GAME AND FISH—THEIR MODE OF MAKING BREAD, AND PREPARING THEIR DINNER—STRUCTURE OF HUTS, AND POWERS OF ENDURANCE.

THE Indians are a people of migratory habits, and have a natural dislike to settling down in one place. They subsist upon hunting and fishing, and are very ingenious in procuring their game. The dog is the faithful companion of his master, and by his sagacity discovers the haunts of those animals which live under ground, or in hollow trees. But he is ill rewarded for all this, for it is the practice of the Indians either to blind, or nearly to starve him. The Indian's dog is the most miserable object that can be seen, and excites at once pity and disgust. Their mode of hunting the larger animals is singular, and equally ingenious. The forest being very dense, and the danger from tigers and snakes great, the Indian will penetrate some hundred yards into the thicket, then burrow a hole in the ground, and placing his ear upon it, discover any animal that may happen to be near. Lest he should lose his way back, he bends, while going along, the branches in the same direction, and this serves to point out the way he came. The tread of the animal,

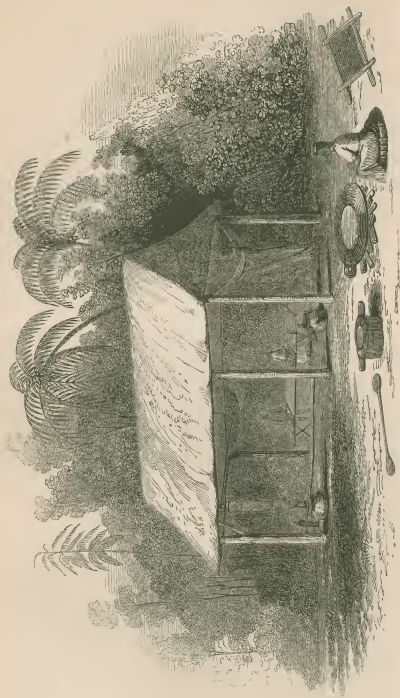


MODE OF CATCHING FISH BY MEANS OF THE HAI-ARRY POISON.

or its manner of eating, tells him of what sort it is, and points out the direction where it is to be found. He then steals upon it, and when within shot, seldom misses it. The tapir, the deer, and many others, they call by imitating the voice of their young, or that of the female; and when the unsuspecting animal appears within shot, it is destroyed. With such sure marksmen, the animals have but a poor chance of escape. Birds of all kinds are procured in the same manner. The natives placing themselves under some tree, imitate their notes, or search out the trees on the fruit of which they are known to feed. No regard to seasons being paid by them, it may be easily conceived that in destroying the parents, the young perish along with them.

Fish are caught by various methods, namely, the angle, the line, the arrow, poison, or stratagem. In all these they display considerable skill. They will, for instance, catch the larger kind of grasshopper, and having extracted the inside, fill the belly of the insect with the "quanami,"—a strong narcotic plant, the leaves of which they make into a paste,—and throw it into the river. The fish has no sooner swallowed its prey, then it begins to feel the effects of the poison, and in a few seconds expires, floating on the surface of the water. During the height of the rainy season, fish are scarce, and can only be procured by means of the arrow, wood-ants, or seeds of various kinds having been previously cast into the water to entice them to the surface. When the river is receding at the com-

mencement of the dry season, the Indians are seen to make their way towards the rapids. It often happens that they return loaded with all sorts of fish, which they have taken by poison from the remaining pools, which they call "chiva-hah." One or other of these pools is selected during the day, and secured by placing stones in all the apertures through which the fish might escape, excepting that above and below. The fish frequenting these places by night for the purpose of sleep, go in from the bed of the river at sunset, and are entrapped during the night by means of the "parry;" this consists of pieces of wood tied together, having been previously prepared and fitted for the place, which prevents the possibility of escape. In the morning the Indians proceed to inspect the place, and observing a number sufficient to recompense them for their trouble, begin to beat the "hai-arry." Having placed their canoes where the stream enters, they fill them nearly full of water, and wash the juice of the root into them. This being done, they throw the poison in all directions. The fish no sooner feel its effects, then they rise to the surface, and are either speared or taken out with the hand. The poison neither affects the taste, nor the wholesomeness of the fish so caught. The "hai-arry" is a papilionaceous vine, bearing a small blueish cluster of blossoms, producing a pod about two inches long, containing some small grey seeds. The root itself is stronger in its effects than the vine, and always preferred by the Indians. A solid cubic foot of this root



CARABEESE HUT, AND THEIR MODE OF MAKING BREAD.

will poison an acre of water, even in the rapids. In creeks and standing waters its effects are still more extensive.

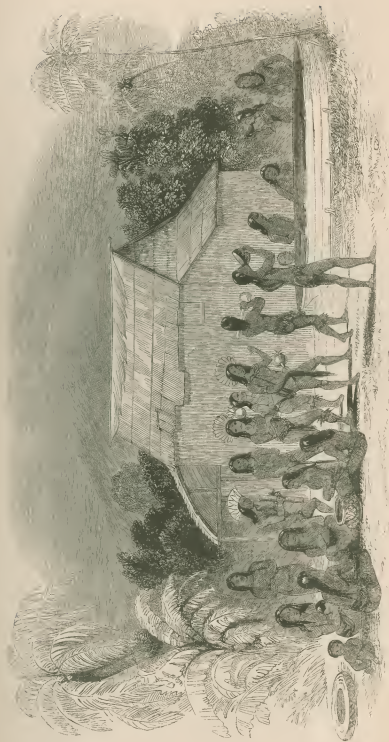
As in a hot climate, like that of Guiana, game and fish cannot be salted in time to prevent putrefaction, the natives have a method of preserving it which they call "barbarcating." A stage of a triangular shape is erected over a smoking fire; and the fish or game being laid on it, and exposed to twelve hours' smoking, is sufficiently dried to keep for several weeks. Salt is a rare article with them, as they can only procure it in sufficient quantities from Europeans. They have, however, a method of their own by means of which they procure some by boiling the weya, an aquatic plant, which is found growing on the rocks in the rapids, and on which the pacaw feeds. It is when crystallised of a dirty brown colour, and of a very inferior quality.

The principal food of the Indians is made of the root of the cassava. This plant grows five feet in height, and is covered with an ash-brown coloured bark, dividing near the top into several green branches, from which spring large leaves, supported by a red or blue stalk. There are two kinds of cassava, the sweet and the bitter. The former kind is eaten roasted, or mingled with their bread, and called "bussuli." The juice of the other kind is of a poisonous nature until well boiled. Bread is made of the root in the following manner. The root having been scraped and washed, is grated upon a

board covered with small pebbles, little larger than coarse sand, which are fastened in resin, with which, when in a liquid state, the board was covered. Thus grated, the paste is put into a long tube, made of the ittiriti, which is so constructed that it contracts by having a weight attached to it, and which causes the juice to flow out through the sides. The flour is then dried in the sun, or over a fire, sifted and baked into flat cakes on an iron plate of two or more feet in diameter. Tapioca, which is well known in England, is the dust of the cassava. The juice when well boiled, is no longer poisonous, and is called "cassaripo." It forms the chief ingredient in the pepperpot, which is prepared with a variety of spices, and preserves the meat put into it for any length of time.

The natives also make bread of the "ceriaca" or maize, which produces ripe grain two months after the time of sowing it. The fruit is usually roasted before it arrives at maturity, but when crushed and baked, it makes a kind of juicy bread, called "chachapo." From the sweet potato they make a drink called "casseeeri;" and from the cassava bread a drink called "piwarry." The method of preparing the latter would be considered somewhat disgusting in civilised life.

The women assemble a few days before the dance or some festival, which is to take place, around a large fire on which cassava cakes are baking, till they are burned through. Each woman then moistening



FIWARRY FEAST OF THE ACCAWAY TRIBE.

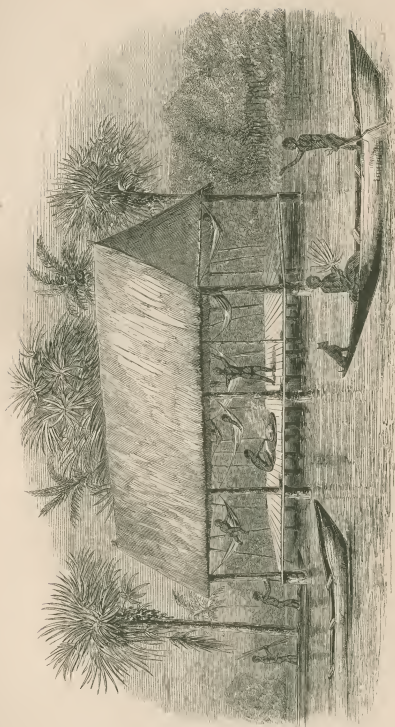
her mouth with a little water, chews a piece of the burned bread until it is perfectly saturated with saliva. She strains it through her teeth, and spits out the moisture into a vessel placed in the centre. When enough has been collected, it is thrown into a trough made for the purpose from a hollow tree, which has already been filled with bread with boiling water poured over it, holding from two hundred to three hundred gallons. After fermentation has taken place, and the liquor become sour, the guests assemble and drink till the whole supply is exhausted. After a few hours all the party become intoxicated, when not unfrequently violent quarrels ensue, and every kind of wickedness attending drunkenness. From chewing the burned bread, the Indian women destroy their teeth, whilst those of the men are in no better condition, owing to the acidity of the drink itself. The effects of this drink upon the constitution are by no means so injurious as those which are produced by the excessive use of spirituous liquors common amongst Europeans. These orgies are practised by all the Indian tribes, this kind of intoxication being their besetting sin; and most of their feuds have their rise on such like occasions. They suffer, indeed, from these debauches, but the piwarry being very diuretic, its effects soon wear off. The Accaways seem more addicted to it than any other tribe.

Whilst therefore their numbers remained undiminished by the use of their own liquors, they fall a sacrifice by scores to the use of rum and brandy.

However the palate of the European might revolt from liquor so prepared, it would be deemed an insult to refuse drinking of it when entering into, and going from the Indian's hut.

Other vegetables they cultivate but little, yet are yams, potatoes, melons, pumpkins, and the banana found with them. This latter plant, or rather tree, produces a fruit, which when fully ripe, is not to be despised. The tree grows sixteen or twenty feet high, and throws out green leaves like rich satin, in the form of an umbrella. A species of palm called "cererito" produces an excellent cabbage, which is found on the top of the tree in the very heart of it. To obtain it the Indians cut down the tree. There is usually discovered in it a worm or maggot, called gre-gre, which is about four inches long, and as thick as a man's thumb. Though exceedingly disgusting in appearance, it is considered a great delicacy, and when dressed, is said to taste like all the spices of the east.

The eta tree is very useful to the Warraws, and grows chiefly in swampy places. The fruit of it is made into a kind of paste, and tastes somewhat like cheese. The young leaf is woven into hammocks, ropes, and baskets; the old leaf serves for thatching their huts. The trunk split up encloses them, and makes the floor. The pith of the larger boughs is tied together, and used as sails for their canoes; and stringing a few fibres over a piece of the hollow bough, and placing a bridge under them, they make



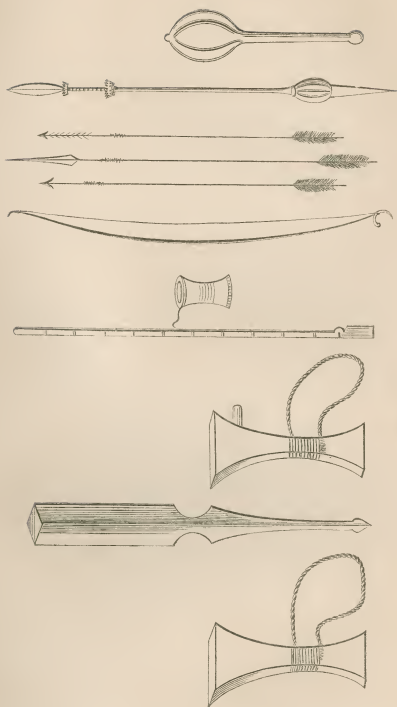
HUT OF THE WARRAW INDIANS.

a rough viol, to the music of which they dance. Among the musical instruments of the other tribes, we find the "tom-tom," which is made of the bark of a tree rolled together, and covered over with the skin of the tiger, and resembles the little drums of children. The largest I ever saw was two feet in diameter. They also make a kind of flute of the bamboo, called the "quama," which, however, produces only three notes, and very much resembles the howling of a dog in distress.

Some of the tribes build their huts square, others conical or arched; and others again live under a few palm leaves thrown across some sticks. The Arrawaks undoubtedly make the best houses, of a square form; they surround them with the trunk of the manicole palm, split up, and thatch them with its leaves. The huts of the Carabeese are much inferior to the Arrawaks, and open all around. They are constructed of two rows of elastic rods about twenty feet long, stuck firmly into the ground, and bent over the top in the shape of a pointed arch. The base is about twenty feet by fourteen, and the whole is thatched from top to bottom with palm leaves. The only outlet for smoke is through the door. The Macusies plaster their huts with mud all around, and the conical form prevails throughout the interior. The articles of furniture are few and simple; such are the hammock, a small log of wood cut into the shape of a stool, a pot or two for cooking, a few calabashes of different sizes for

drinking water, &c., and a kind of basket called "gregall," tastefully manufactured by themselves of the "ittiritti," a kind of reed, split up by them for that purpose. In this they place their fishing lines, painting apparatus, powder and shot, and other little articles required for a journey. The dog, the parrot, the fowls, the monkey, together with the Indian's wife and children, form part of his retinue.

An Indian, when painted and decorated with a cap of parrots' feathers, a bow and arrows in his hand, a large knife suspended by his side, a tomahawk in his left, and a gun in his right hand, will be found a fearful-looking object. Very unlike their brethren in the north, the Indians of South America are of a phlegmatic temperament. Unless urged by hunger to exert themselves, they will lie in their hammocks for days together, in a state of apathy. Although strong in his affections, an Indian in his native state is never seen to weep, but will bear the most excruciating pains and the loss of his dearest relations with apparent stoical insensibility. Some of the articles they manufacture, display a considerable degree of ingenuity, but they never improve in them. They make them exactly as their fathers have done before them. The Indians are said to lack personal courage, and it is true they would never be able to cope with Europeans, or even the passionate negroes; nevertheless, among themselves they display much fierce determination. When they wish to revenge themselves, they will follow an enemy for years together. Their eyesight



INDIAN WEAPONS.

is remarkably keen, and their sense of hearing most acute. Their powers of endurance are great, and they will travel over three times as much ground as an European, in the same space of time. They could live also where Europeans must starve, as ten pounds of cassava bread would enable an Indian to keep the field for three weeks, or even a month; and it is impossible to come upon him by surprise.

CHAPTER V.

REDEEMING QUALITIES IN THE INDIAN'S CHARACTER—HIS BELIEF IN A SUPREME BEING AND THE IMMORTALITY OF THE SOUL—LAW OF REVENGE—CEREMONIES AT FUNERALS DIFFERING—PROCEDURE IN FINDING OUT A SUPPOSED MURDERER—NO RELIGIOUS RITES, MARRIAGE—MORAL SENSE DETERIORATED BY CUSTOM.

ALTHOUGH the Indians are sunk into a state of apathy and lethargy which baffles description, and can hardly be conceived by those who have never had dealings with them, yet are there also many redeeming qualities found among them, which, in some measure, it may be said, place them in a higher scale than other heathen nations. Forgetful and entirely regardless of their Creator and Benefactor, it is nevertheless true, that they have not debased and polluted themselves with the worship of idols. A corrupt system of religion, as prevalent in the East, which connives at crimes from which even common sense recoils, and which presents the objects of worship and adoration as polluted and stained by sin, has never obtained among the Indians. And in some respects it would have been much better had they never known of the

Christian religion, such as they found it to be when America was first discovered, and such as in many instances they still see it before their eyes. A mere professor of Christ's religion, having the form of godliness whilst he denies the power thereof, is the greatest anomaly to be met with, no matter whether he lives in the east, or the west, or in a professedly Christian country. The Indian, notwithstanding all the barbarism which prevails, knows that there is but one God, the Creator of heaven and earth, whom he designates "the great Spirit," in contradistinction to all created spirits. He believes that from him all good doth come, and that "in him we live and move and have our being;" and so far well; but his understanding is darkened and his heart and mind alienated from God by wicked works, for he recoils from the idea of his justice and holiness. In this his blindness he supposes "the great Spirit" to be too good to trouble or molest any of his creatures, no matter how they live and act. And to stifle the least remonstrance of conscience, that monitor found even in those who are sunk deepest, he fancies that the great Spirit has his abode above the stars, whom nothing can trouble or molest, and who looks down with entire indifference on what happens here below. The Indian, for these reasons, neither loves nor fears him; his knowledge, therefore, of a supreme Being does not influence him either one way or the other. Death with him is not the punishment for sin, but the fate to which every creature at length must submit; inflicted by the

malice of the evil spirit and hastened on by passion. Being altogether sensual, he casts in his lot with those of old, saying, "Let us eat and drink, for to-morrow we die." He is dead in trespasses and sins, and for this reason quite unconcerned about his relation as a sinner to his Maker and Benefactor; nor is he anxious to propitiate him for sins committed. In short, he is literally living without God and without hope in the world; a perfect stoic and an enigma to himself. He is hardened through the deceitfulness of sin, and thus because, when he knew God, he glorified him not as God, neither was thankful, he has been given up to a reprobate mind. Hence that strange forgetfulness and total indifference as to what shall happen to him after death. And is not this the condition of but too many even in this Christian country? It remains true that "the fear of the Lord is the beginning of wisdom, a good understanding have all they that do thereafter: his praise endureth for ever."

In this his natural state the Indian puts light for darkness, and darkness for light; nor is this so much to be wondered at, when we are told that even the polished Greeks and hardy Romans changed virtue into vice and vice into virtue. The Indian's notion of sin is peculiar and deserves mentioning; but he wants the word in his language to express it in the abstract. If any one is guilty of a deed by which he shows himself a cowardly or weak man, he is called a "magguburugua," literally, "one without sense." Although a man should be a hard drinker,

this in itself does not make him a sinner, but when he allows himself to be overcome he is a "magguburugua," or a man without sense. He that is able to drink most and does not become intoxicated, is a "gagguburugua," literally, a man of sense, a brave man. Lying, theft, and pilfering, are rarely found among the Indians. If they happen to take anything, they do it before one's eyes, under the notion of having some claim to it, which, when called to an account, they are always prepared to substantiate.

They also fancy that, because they are themselves hospitable, placing everything at the disposal of their guests, excepting the toys of their children, nothing should be denied them in return. Should they happen to find fault with the entertainer respecting hospitality, they do not scruple to rob his fields to an amount sufficient to make him smart for his neglect.

The Indian considers himself bound to revenge the death of any of his relations, should there appear sufficient reason for supposing them to have died from the effects of poison. In ordinary cases, when sickness assails them, they present a propitiation to the evil spirit, consisting of a piece of the flesh of any quadruped. If recovery follows, they suppose the evil spirit to have regarded and accepted the offering, and neither return thanks to the great Spirit, nor do they trouble themselves any further about the evil one. Should death ensue, they silently submit to their fate, and bury the corpse in the hammock in which the person died, burn the hut under which he expired, and

abandon the place after a short time, with the intention of never returning to it again. This they will do because they suppose that the soul of the departed is hovering over its former tenement, and will not allow it to be disturbed, without inflicting pain and disease upon the offender. Such is the belief and invariable practice among the Accaway tribe.

Among the other tribes the funeral ceremonies differ in some respects. If a man of some note dies among the Arrawaks, the relations plant a field of cassava upon his death, and bewail the departed during this time with sudden outbursts of doleful lamentations. After the period of twelve moons, the relations of the deceased are called together. The cassava being now fully ripe, and plenty of game having been provided for the occasion, they feast for several days. A dance is then performed over the grave, and the dancers lash each other with whips prepared for that purpose, till frequently the blood gushes out, and they are afterwards obliged to keep their hammocks for days together. When the castigation is over, the whips are hung up in the place where the person expired. Six moons later, another dance follows, when the whips are buried in the grave of the deceased, and with them all resentment, should such have existed. The Carabeese, if the individual departed be a man of consequence, put the corpse into a hammock and watch it with much solicitude. The women and nearest female relations of the deceased wash it often with water. After it has become putrid and nothing

but the skeleton remains, the bones are cleansed, painted, and put into a pagall, or basket, and carefully preserved. If they should happen to quit the place, the bones are burnt in the very place where the person expired, and the ashes carefully collected and taken with them.

In ordinary cases, however, the body is interred in the hammock in which the person died ; and the attendants at his funeral walk round his grave once or twice, and concern themselves no further about it. The women, who have been engaged in scraping and burning the bones of the dead, are considered unclean for several months after, and not allowed to touch any of the food eaten by the men.

Among the Warraws the following customs prevail. If a captain, or any other individual of influence, dies, the corpse is put into a canoe, and all that he possessed when alive. On his heart is placed a looking-glass, and into his hands his bow and arrows. His favourite dog is killed, and its carcase put with him into the grave, but not in the canoe, to assist him in procuring his food in the untried world. The corpse is always buried on the same spot where the person expired, and a fire kept burning there for many weeks. I could never learn the reason of this latter custom, but suppose that the Indians imagine that the body is conscious of the chill of death, and requires warmth till accustomed to it. The relations and friends bewail the deceased with howling and doleful lamentations for several months together. The widow and

children of the deceased become the property of his brother, or the next male relation. This latter circumstance creates a great deal of strife, and is the occasion of many sorrows. Should, for instance, the widow refuse to become his wife, she is subjected to severe floggings and frequent insults; but if these fail to soften her, she is then allowed to choose whom she pleases. Her children, however, must remain, and are not allowed to be at large till they arrive at the age of puberty.

The Macusie, and all the rest of the tribes in the interior of British Guiana, bury their dead in almost a sitting posture, without coffins, performing the same ceremonies related above with some slight modifications.

Although the various tribes differ as to circumstances at their funerals and the ceremonies attending them, they are all alike credulous, and have many stories to tell of this and that place being haunted by some spirit; and nothing in the world will induce an Indian to frequent a place thus marked and known. The immortality of the soul is engraven upon the hearts even of these savages; but as to where it is to be after death, and in what condition, they are altogether ignorant. Praised be God, that, by the appearing of our Saviour, Jesus Christ, death is abolished, and life and immortality brought to light through the Gospel!

When a propitiation has been made, as related above, and the sick person does not recover, but continues to suffer from a protracted illness, they will apply to

the conjurer to exert his influence with the evil spirit. On his arrival he carries the sick person into the forest close at hand, and having fastened his hammock to some trees across the path, he commences his incantations. No one is allowed to witness what he is doing, the patient even being enjoined to close his eyes and not to open them again till the ceremony is over. The conjurer holds in his hand a calabash which is filled



THE CONJURER'S RATTLE.

with small pebbles, which, when shaken, make a rattling noise. He calls upon the evil spirit forthwith to appear, he mutters, he howls, he grumbles, he whistles; in short, he imitates all the various noises in creation,

which in the stillness of the night sound truly awful, and fill the hearer with a horror altogether indescribable. I witnessed the ceremony but once, having come upon the Indians unawares, and should have paid dearly for my temerity but for the protection of my Divine Master. I have no desire, however, to be present again on a similar occasion. Whatever others may think respecting the influence of evil spirits, I cannot altogether divest myself of the impression this sight made upon me, and cannot but suppose that, for the time at least, the conjurer is acting under a supernatural influence. This they themselves allow, and find it difficult to describe their feelings when thus engaged. These incantations having lasted for some hours, the evil spirit is at last supposed to have made its appearance. The conjurer having drawn a circle around the sick person, calls the evil one to account for not having accepted the propitiation in behalf of the invalid, and conjures him to help him forthwith. This being done, the sick person is removed back to his former abode, and must take his chance. If recovery follows, the incantations have proved effectual; but if he die, the question is, whether he has been poisoned by men, or died from the malice of Satan. This important question is to be decided by the conjurer; and it may be easily conceived how much will depend upon his "yes" or "no." If the conjurer be at all of a revengeful spirit, woe to those who have offended him, for he is, so to speak, lord of life and death. Should he decide that the sick man has died by the

malice of the evil spirit, the corpse is quietly buried, and not a tear is shed around his grave. But if, on the contrary, he decides otherwise, the body is closely inspected, and where a blue spot is discovered, it is pointed out as the place where the invisible poisoned arrow has fastened. The next thing is to find out by whom the deed has been done. In order to ascertain this, a pot is filled with certain leaves and placed over a fire. When it begins to boil over, they consider that on which side the scum first falls, it points out the quarter from whence the murderer came. A consultation is thereupon held, and the place is pointed out, and the individual whose death is to atone for that of the deceased. If he cannot be found, although he will be sought for years, any other member of his family will suffice. One of the nearest relations is charged with the execution of the direful deed. The "Canayi," the avenger of blood, forthwith puts on a curiously-wrought cap, takes up his weapons, and pursues his path in search of his victim. From the time of his leaving until his return home he is to abstain from meat, and lives upon what the forest supplies; nor is he allowed to speak with any he may meet in his way. Having made his way to the devoted place, and finding his victim there, he will lurk about for days and weeks till a favourable opportunity shall offer to perpetrate his revenge. If the victim pointed out be a man, he will shoot him through the back; and if he happens to fall dead to the ground, drag the corpse aside and bury it in a shallow grave. The third night

he goes to the grave and presses a pointed stick through the corpse. If on withdrawing the stick he finds blood on the end of it, he tastes the blood in order to ward off any evil effects that might follow from the murder, returning home appeased and apparently at ease. But if it happens that the wounded individual is able to return to his home, he charges his relations to bury him after his death in some place where he cannot be found, and having done so he expires, not without great pains and fearful imprecations. The reason why the avenger of blood attacks his victim from behind is evident from the circumstance that the Indian is always found armed, at least with a knife. And again, the reason why the victim desires to be buried where he cannot be found is to punish the murderer for his deed, inasmuch as the belief prevails, that if he taste not of the blood he must perish by madness.

If a woman or child be the victim, their death is brought to pass in a different way. The individual is thrown down on the ground, the mouth forced open, and the fangs of a venomous serpent driven through the tongue. Before the poor creature can reach home her tongue becomes inflamed and swollen, and she is unable to tell who did the deed; and death is sure to follow.

It is not difficult to conceive how, under such circumstances, no man's life is secure; whilst these by no means unfrequent murders, must greatly tend to diminish the number of the natives.

The preaching of the Gospel among these Indians has begun to shed its benign influence far and wide ; and its enlightening rays are seen to chase away the darkness which for ages past has brooded over them. But it is inconceivable that any one, with such proofs of human depravity before him, can remain indifferent, or be opposed to the efforts made in our days for making men acquainted with the Gospel of peace. Verily " the dark places of the earth are full of the habitations of cruelty."

As the Indians are not possessed of any religion, it cannot be expected that there should be found any religious rites among them. Marriage is frequently contracted by parents for their children when infants ; and trees are planted by the respective parties in witness thereof. It is considered a bad omen if either tree should happen to wither, as in that case the party is sure to die. If an early betrothal has been thus ratified, the man is bound to assist the family of his bride until she arrives at a marriageable age, which is earlier than is common in England. Girls of twelve or thirteen, and boys of fifteen or sixteen years, are married among the Indians. At the age of twenty-five the women have lost all the appearance of youth ; but men of forty years do not look older than Europeans of the same age. The average duration of life of both sexes is from forty to fifty years. Young men and women who have not been betrothed in childhood as stated above, marry when and whom they please, asking only the consent of their parents

and relations. They do not generally marry out of their tribe, for the doing so is looked upon with disapprobation, as they consider it derogatory to the dignity of their respective tribes. There is no ceremony connected with marriage, except that a feast is given alternately by the bride and the bridegroom. Polygamy is not frequent, and mostly met with among the chiefs.

Although the conjurers pretend to some knowledge of diseases, and prepare various remedies themselves, yet their knowledge of both is very limited, and the application of their remedies proves often fatal to the patient. Let the disorder be what it may, an emetic is first administered, and followed by a purgative. Both of these are of such proportions that many die from sheer exhaustion. To create a counter irritation in attacks of pleurisy, they either make large incisions with the knife or apply the muneery ant, the sting of which is poisonous, and produces fever in ordinary cases, and even blood-spitting in sickly constitutions. When attacked by measles, small-pox, or fever, they go and sit in the water up to their necks till the paroxysm of fever is over, or sudden death prevents their coming out again.

Their moral sense of good and evil is entirely regulated by the customs and practices inherited from their forefathers. What their predecessors believed and did must have been right, and they deem it the height of presumption to suppose that any could think and act otherwise. The soul after death lives

in the air, and is allowed to hover over its previous tenement, provided the man has lived and died as a "gagguburugua." But if any lived and died as a "magguburugua," he must eternally wander about in abandoned and unfrequented places. Such, then, are the Indian's ideas as it respects the world to come. To him, his future state and condition are shrouded in obscurity; yet one would suppose, from the belief that the soul is hovering over its deserted tenement, that we might argue a silent hope of a resurrection slumbering in his breast.

Those who imagine that natural religion is itself sufficient to lead man back to his Maker, and teach him to serve God acceptably, so as to obtain peace of mind and possess a good hope of immortality, may go to the Indian, and from him ascertain the truth of such an opinion.

To acquaint these poor people with the Saviour of mankind, who "of God is made unto us wisdom, righteousness, sanctification, and redemption," has been the object of the Church Missionary Society and others who have laboured before them. And, praised be God, their labours have not been in vain in the Lord. There are to be found amongst them, at present, a goodly number who worship God in spirit and in truth. Having been taught their duties as men, and their privileges as Christians, they have learned to trust in the "Lord, our righteousness;" and rejoice, through faith, in the hope of everlasting life.

CHAPTER VI.

MISSIONARY LABOURS AMONG THE INDIANS ON THE RIVERS
BERBICE AND CORANTYN BY THE MORAVIANS.

BEFORE we proceed to give an account of the labours of the Church Missionary Society, it will not be thought irrelevant to ascertain what success attended the labours of those who occupied the field before them. It is with much pleasure the writer contemplates the past efforts of that devoted band of Christians, who from of old have been the standard-bearers of the cross of Christ; and who, although persecuted in the land which gave them birth, gladly forsook their home and their all to preach the unsearchable riches of Christ among the Gentiles. This faithful band is no other than the "Moravians," who, with a single eye to God's glory, have prosecuted their quiet and unobtrusive labours to promote the salvation of thousands among our fellow-creatures. No region of this globe seems to have been so remote but that these messengers of peace were ready there to impart those blessings which they themselves enjoyed through faith in Him in whom the fulness of the Godhead dwells bodily, and unto whom the uttermost

ends of the earth are given for a possession. We find them among Greenland's icy mountains, and on the pestilential shores of Africa ; there and everywhere scattering the blessings of Christ's salvation. And, although, in God's mysterious providence, many of their missions have been deserted, whilst others have proved unsuccessful, this ought not to hinder us from giving glory to God, on their behalf, nor tempt us to think lightly of their disinterested, devoted, and self-denying labours.

As early as the year 1738, two Missionaries proceeded to Berbice, and having no opportunity of instructing the negro slaves, they went among the Indians. The Indians living widely scattered through an immense wilderness, the Missionaries had many difficulties and hardships to encounter in visiting them. On these occasions they were obliged to carry with them a supply of cassava-bread for five or more days; to have their hammocks on their shoulders; to sleep on them suspended on trees in the woods; to wade through brooks and rivers, and often to travel great distances without meeting with a hut or human being. If they came to the huts of the Indians when the men happened to be absent, the women fled with their children into the neighbouring thicket, uttering a fearful shriek. Having, by the help of a mulatto youth, translated into the Arrawak language an account of the life of Christ, the Missionaries, in the course of their visits, read this compendium to the natives. They seemed at first little affected by these attempts;

and it was not till some years had passed that the Missionaries baptized some as the first-fruits of their labours. Most of the converts, and some even of the unbaptized, now built huts at "Pilgerhut," that they might have an opportunity of daily enjoying Christian instruction. The more religion spread among them, the more were the Missionaries animated to prosecute their work with energy and zeal. No wilderness appeared to them too frightful, no road too dreary, no Indian hut too remote, if they might hope to find a soul ready to receive the Gospel. The mission had no sooner assumed a promising aspect, than the jealousy of some of the Dutch planters was roused. The Missionaries were required to take the oath to government, to whom their motives and designs had been misrepresented, and with respect to which, their enemies well knew they had conscientious scruples. Disappointed in this stratagem—for government absolved them from the obligation—they attempted to drive away the Indians by circulating a report, that the Missionaries designed to make them slaves; a rumour admirably calculated to rouse the jealousy of the savages, as the idea of slavery is more frightful to them than death itself. In the year 1753, the number of Indians who resided at the station amounted to upwards of two hundred and sixty, and was daily increasing. But not long after, the whole country was visited with a severe scarcity which lasted several years. This was followed by an epidemic disorder, in consequence of which a great number of people

died, both Indians and Europeans. Several of the Missionaries died, and the Indians began to disperse again in the woods. The rest, however, resolved to maintain their post, in the hope of the return of more auspicious times; but alas! this hope was never realised.

In the year 1763, the negroes in the colony rose in rebellion against their masters, murdered many of the white people, and laid waste the whole country. At length they came near the mission, and the Missionaries were obliged to abandon the settlement and escape for their lives. Great were the dangers with which they were surrounded on all sides; and they did not reach the town near the coast without undergoing many privations and overcoming great difficulties. At last they safely arrived at New Amsterdam, and left with the first ship for Europe. Two of the Missionaries remained until they should receive instructions from home with respect to their future proceedings, but died before the letters reached them. Such was the melancholy termination of the labours of the Moravians in Berbice.

After the year 1754, Messrs. Daehne and Ralfs, two of the Missionaries, were charged to commence another mission further to the east. They selected two different pieces of ground for the purpose; the one on the river Sarameca, the other on the Corantyn, which were both granted them by government. In 1757, they commenced their labours on the river Sarameca, and called the station Sharon. Here they

were joined by a large number of Indians, so that in a short time they had a congregation around them. The mission began to assume a very promising aspect, but it met with a powerful enemy in the free negroes. These people were originally slaves, who had escaped from their masters and taken refuge in the woods, where they maintained their independence, and whence they often committed depredations on the estates, in spite of all that government could do. To annihilate them, a reward of fifty florins was given by government for every slave whom the Indians captured and carried back. This circumstance, naturally enough, excited the enmity of the negroes against the Indians, and they resolved to destroy the mission. Accordingly, in January, 1761, a band of these marauders came to the neighbourhood of Sharon to accomplish their design. It was on the Lord's day when they made the attack; but being afraid to approach the house of the Missionaries, where several of the Indians had fled, armed with guns, they continued firing from behind the trees. Mr. Oldenwald, one of the Missionaries, was wounded by a ball in the arm. At last they set fire to the house, and compelled its inmates to quit it and flee into the thicket. The work of destruction being accomplished, (for every house was burnt down, including the church,) they took their departure. On the return of the Missionaries, Oldenwald was found still bleeding from the wound he had received; three Indians lay dead on the ground, and eleven others were carried away prisoners.

Notwithstanding this terrible disaster, the Missionaries determined to remain, in the hope that the revenge of the negroes was satisfied. Government, much against their inclination, gave them a guard of fifteen soldiers; but these proved only a burden to them and a serious disadvantage to the Indians. The mission having passed through many vicissitudes, was at last relinquished in the year 1779. The rest of the Missionaries joined Mr. Daehne on the Corantyn.

This enterprising Missionary had commenced a new settlement on the river Corantyn, in the year 1757. The Indians who accompanied him there soon left him, except one, with whom he lived a very solitary life. After some time his only companion was taken ill, and the Indian doctors who passed by told him he would never recover if he continued to live with the white man, who was under the power of the devil, and would likewise soon turn sick. Influenced by these representations, the poor fellow, as soon as he got a little better, forsook his teacher, and returned to his own countrymen. But though Daehne was left alone without either friend or companion, even in this solitude he was content and happy: "Our Saviour," says he, "was always with me, and comforted me with his gracious presence, so that I can truly say, I spent my time in happiness and peace."

The Indians, at first, entertained strong suspicions against him, and even formed the design of putting him to death. He was informed of his danger, but his mind was kept in perfect peace. One day, how-

ever, as he sat at his frugal meal, about fifty of the Carabeese landed from their canoes, and surrounded his cottage, with a view of carrying their threats into execution. Some of them were armed with swords, others with tomahawks. This was truly an alarming sight, nevertheless he went out and bade them welcome. They then asked him, through the medium of an interpreter, who gave him liberty to build on their land? To this he replied, "The governor." They next inquired, what design he had in coming thither? to which he answered, "I have brethren on the other side of the great waters, who, having heard that many of the Indians on this river were ignorant of God, have, from the great affection they felt towards you, sent me to tell you of the love of God, and what he has done to save you." The chief then said, "Have you never heard that the Indians intend to kill you?" "Yes," answered Daehne, "but I cannot believe it. You have among you some who have lived with me, and they can tell you that I am the friend of the Indians." To this the chief replied, "Yes, I have heard so; they say you are a different sort of Christian from the white people in general." The Missionary then said, "I am your friend; how is it that you come to kill me?" "We have done wrong," answered the chief. Every countenance now altered, and the Indians quickly dispersed. The chief, however, remained behind, behaving in a very friendly manner, and left him a supply of cassava. Thus the Missionary, by his magnanimous, yet temperate conduct,

warded off the blow which threatened his life, and converted his enemies into friends.

During his stay in this solitary situation, Daehne was frequently in want of the common necessities of life. Besides these various trials, he now and then suffered from fever, and was often in no small danger from wild beasts and other venomous creatures. Thus a tiger for a long time kept watch near his hut, seeking an opportunity, no doubt, to seize the poor solitary inhabitant. Every night it roared most dreadfully; and though he regularly kindled a large fire in the neighbourhood before he went to bed, yet as it often went out by the morning, it would have proved but a miserable defence, had not the Lord preserved him. The following circumstance is still more remarkable, and illustrates, in a singular manner, the care of God over his servants. Being one evening attacked with a paroxysm of fever, he resolved to go into his hut and lie down in his hammock. Just, however, as he entered the door, he beheld a serpent descending from the roof upon him. In the scuffle which ensued, the creature bit him in three different places; and, pursuing him closely, twined itself several times round his head and neck as tightly as possible. Expecting now to be bitten, or strangled to death, and being afraid lest his brethren should suspect the Indians had murdered him, he, with singular presence of mind, wrote with chalk on the table—"A serpent has killed me." Suddenly, however, that promise of the Saviour darted into his mind, "They shall take up

serpents, and shall not be hurt." Encouraged by this declaration, he seized the creature with great force, tore it loose from his body, and flung it out of the hut. He then lay down in his hammock in tranquillity and peace. This was most probably a boa-constrictor, whose bite, though painful, is not venomous; and which destroys his prey by crushing it to death, and gorging it whole.

Daehne, growing, after many years' labour, old and infirm, returned to Europe. Others succeeded him, and reaped the fruit of the seed he had sown. It is stated, that many Indians departed this life rejoicing in the Saviour, and in the sure and certain hope of a resurrection to eternal life. The mission on the river Corantyn was carried on till the year 1806, when a destructive fire reduced the whole of the settlement to ashes. There was every reason to believe that it had been the act of an incendiary; but no satisfactory proofs could be adduced to bring it home to the parties concerned. While the external circumstances of the mission were so disastrous, its internal state was not more flourishing. The number of Indians had of late been greatly diminished, in consequence of the small-pox; others fled from dread of that frightful disorder into the recesses of the forest, intending never to return again. Such as still survived, so far from being truly religious, were disorderly, dissolute, and refractory, and even manifested a spirit of enmity to the Gospel. Discouraged by these adverse circumstances, the mission was at

length abandoned ; and although, a few years after, an attempt was made to renew it, yet notwithstanding the trouble which was taken, all proved unsuccessful. How unsearchable are the judgments of the Lord, and his ways past finding out!*

The writer cannot refrain from adding an extract from his journal, when on a visit to this interesting spot. In a letter to the Secretary of the Society he says:—"In a former letter, I promised to give you a more detailed account of the Indians on the Corantyn. But what shall I say of them? If I tell you what they really are, I must place a picture before your eyes painted with the deepest colours, and veil the whole in darkness. And if it were not for the promises, the dawnings of that glorious day, when there shall be no more darkness, but all light in the Lord, it would be extremely difficult to discover even one pleasing and promising feature, behind the almost impenetrable forests of ignorance, apathy, and lethargy, in which this race of mankind seem to be buried. Not only are their dwellings completely surrounded by the bush, and almost inaccessible to a stranger, but also their mind is so overgrown with superstition and indolence, that it would appear, as though every vestige of consciousness of the existence of a supreme Being was completely choked ; and that portion of this race, which has not been disfigured by natural evils, appears to have been ruined by

* Vide Brown's History of Missions, vol. ii.

spirituous liquors, obtained from those who ought, as professed Christians, to have taught them better things. This is the dark side of the picture; and it would remain so, were it not for the express promise, that "all the ends of the earth shall see the salvation of our God." The day I spent among them being rather rainy and cold, I felt chilly and uncomfortable; but what pen can describe the feelings of my heart when contemplating the spiritual darkness brooding over this wilderness? It is chilly, it is cold all around; no friend to sympathise, no fruit, no blossom to be seen, among those who bear the name of Christ, by which the solitary wanderer might be refreshed. But the Lord is near, and he can make up for every thing. When standing on the spot where the house of prayer is said to have stood when the Moravian missionaries laboured among this benighted people, my heart was musing on the past: and calling to remembrance that there have been some whose hearts believed in the Son of God, I began inquiring whether there were any still remaining of those few; and my inquiry was not in vain. A woman was pointed out to me, who had been dedicated to the Lord by her pious parents in her infancy; but having been left to herself without the means of grace, there was nothing to distinguish her from others, save the Christian name. When it was told them that I was a Dominie (missionary), one of the Indians, apparently a captain, for he had a cap curiously wrought and decorated with many feathers, came and placed him-

self before me, saying, "Dominie, are you coming to learn us? Oh, glad me be, we learn good."

There are but few Indians on this river belonging to the Arrawak tribe; the greater part by far are Carabeese. These are a fine-looking race of men; their demeanour is friendly, but their warlike appearance threatening, as they are always found armed with a gun and bow and arrows, or with a club and long knife. Their bodies are painted with the *arnatto*, their faces tattooed; and, strange to say, their hair is more like that of the coloured people, and curling. Their beards and eyebrows are plucked out when beginning to grow; all, without exception, live in a state of nudity. From their frequent intercourse with the English, they speak English tolerably well; but among themselves the Carabeese language. When will the Sun of Righteousness arise with healing in his wings upon this wilderness? May the Lord have mercy on them! In going down the river we struck on the same bank on which the boat belonging to the Moravian mission was lost, the Missionaries themselves escaping with their lives. The water being low, no harm happened to us, and we floated again with the return of the tide.

CHAPTER VII.

POLICY OF THE BRITISH TOWARDS THE INDIANS—FIRST COMMENCEMENT OF A MISSION BY THE CHURCH MISSIONARY SOCIETY—PLAN PURSUED BY THE FIRST MISSIONARIES—PROMISING PROSPECTS OF THE MISSION—DIFFICULTIES AND DISCOURAGEMENTS.

SINCE the colony has been under British sway, the aborigines have been comparatively forgotten. The writer is not aware of any attempts on a large scale having been made to ameliorate their condition and to make them acquainted with the Gospel of Christ. The course of policy pursued by the Dutch in giving them presents to keep them at bay, and to insure their services in times of emergency, has been followed by the British. And although some attempts have been made to civilise them, at different times, in order to render their services available for the colonists, all the fruit which has accrued from such like undertakings has been a few weeks' labour from some few Indians in the woodcutting establishments. Having accomplished the task the Indian had engaged to perform, he has returned home and lived afterwards as he used

to do before, altogether forgetful of his Maker. Nor was he the better for having mingled in society of such a kind, for not unfrequently he would return a confirmed drunkard, a sceptic, or a profligate of the worst description. Without entering into the desperate condition of either the ungodly European or the demoralised Indian, not he that imitated, but he who set the bad example, has the greater sin.

It has been, and still is, the opinion of many, that it will be next to impossible to persuade an Indian to give up his roving disposition and apply himself to industry and the arts of civilised life. In this opinion I fully concur; and I never expect to see it accomplished unless the Gospel of Christ be preached to this people. By the power of that Gospel, however, I anticipate the glorious result of seeing even the rude Indian recovered from his degradation and hopeless condition. Sanguine and irrational even as this hope may appear to those who, unacquainted themselves with the Gospel, have no conception of its saving and transforming influence, I would simply point to the facts which have come under my own notice during my sojourn among that people; and although as yet little has been accomplished, I am quite sure this should not hinder us from giving glory to God, to whom alone it is due. Were not our forefathers, if not in the same debased condition, certainly not much better; and what has raised them and exalted this nation to such an elevated position among the nations of the world? It is the influence

of that grace which, appearing to us as a nation, and manifesting its saving influence upon the hearts of believers, has taught them to deny ungodliness and to live soberly, righteously, and godly in this present world. In the hope of seeing this result accomplished in the Indian race, the Church Missionary Society has not shrunk back from introducing the plough of the Gospel, which is to break up the fallow ground, but is now sowing the seed in the hope of a plentiful harvest. In the year 1829, Mr. John Armstrong, a catechist, was directed to proceed up the Essequibo in order to ascertain how far the Indians were prepared to receive a teacher. They at once showed great eagerness to accept his offer, and promised to assist him with food and in the building of a house. When these accounts were received at home, it was resolved that Mr. A. should leave the place where till then he had been labouring among the negroes, and commence a mission to the Indians. He fixed upon a place called "Bartica," that is, "red earth," which is situated at the confluence of the Mazaroony with the Essequibo, hoping that the Indians of both rivers would find it equally convenient to visit him. The then governor of Demerara, Sir Benjamin D'Urban, granted three hundred square roods of land for the purpose, and the Missionary began his labours, not without the hope of seeing many brought into the fold of Christ. His first dwelling was a little thatched hut, and as he travelled from place to place he was content with the fare of the Indians and with such

accommodations as their huts afforded. Having acquired the conversational language, which is a jargon of many, he erected a kind of chapel, which at the same time served as a school-room. Great was his joy when on a Sunday he saw the people of various tribes flock to him for instruction; but their progress in learning to read and understand was slow, on account of their not comprehending so easily the things which were spoken. During the week, he used to travel from place to place in order to persuade them to locate themselves near him, or to send their children to school. The former they were unwilling to do, and the latter was attended with difficulties, as in that case the Missionary had to provide food for them during the time they remained with him. It must be borne in mind that the interior of British Guiana is covered with dense forests, so as to render it altogether impracticable for children to return home after school-hours. Others had to cross over the rivers, which is still more impracticable from the roughness of the water. Those difficulties have from the beginning of the mission proved great obstacles to its growth and success, and caused the Missionaries much solicitude. Nor is there any remedy which we can provide against them, as the Indians live scattered about, unless they make up their minds to come and settle at the missionary station. In the year 1833, Mr. Youd, another catechist, was sent to assist Mr. Armstrong in his labours, as it became evident that, if the mission were to prosper, one Missionary should be resident whilst the other was

travelling among the people. It was, however, not long before Mr. A. left the colony to recruit his impaired health, and Mr. Y. was left alone. He, likewise, travelled from place to place, and, anxious to remove the difficulties, he established schools in various places, which he himself taught as often as his other labours would permit. But it is easy to see that such a proceeding could lead to no satisfactory result, while much time and strength were spent to little purpose.

One day, as Mr. Youd relates in his journal, while going up the river, he met a party of Indians, who inquired of the boys with him where he was going; on hearing that he was on his way to teach the Carabeese school on the opposite shore, their attention was arrested, and, in a few days after, they came to the missionary station in a body with the chief's son Anamooz at their head. Why am I come among you? asked Mr. Youd. The chief did not know. I am come, rejoined Mr. Youd, to teach you, and the Indians in general, to know God (Tamaosy.) The Missionary showed Anamooz the writing of some Indians and the various books contained in the Holy Scriptures, giving him a slight outline of the subject of each. He seemed interested. Why not come and live where you may hear of Tamaosy? inquired Mr. Youd. The want of food seemed the chief difficulty. But when the Missionary promised to buy a field of ripe cassava, which would serve for food till they could prepare a field of their own, the Indian rejoiced at the proposal, and im-

mediately promised to bring down his people to settle. In the mean time, he left two youths under Mr. Youd's care, one about sixteen years of age, who was delighted with the school, while the other, who was twenty-five, and whose tastes and habits were confirmed, greatly preferred hunting and fishing to learning. Mr. Youd was not disappointed in his expectations of the arrival of the promised body of Accaways. The ripe cassava had been procured, and the Missionary immediately set the new-comers to work to cut down trees in order to clear a field for planting and to build huts for their habitations. More land had been granted by the governor; and if the Indians could only be induced to settle, civilisation would follow. The new-comers were invited to build their habitations at a place called the Grove, about a mile from Bartica Point. To the great delight of the women, the men under Mr. Youd's direction planted the new ground, instead of, as usual, leaving the labour for them to perform. The men, on their part, laughed and joked at the change they made no difficulty in effecting, when they saw Mr. Youd work with his own hands, both in the field and garden. The first Sunday on which the new settlers attended public worship, they were much delighted, and called it a good day. We must bear in mind the variety of occupations in which Mr. Youd was obliged to engage. He was learning the Carabeese language, and making a dictionary of it. He taught schools in several places, and visited the various tribes. He was doctor to the settlement, and, besides working with his own

hands in the field, had to teach the Indians all the every-day duties of civilised life. On Sunday he was obliged to hold two services; the one in Dutch, the other in English, close together, and thus had to use his voice for four hours unceasingly. The labours on week-days were arranged in the following order:— At half-past seven, A.M., the horn was blown for worship, when they sang a hymn and had some portion of Scripture expounded to them. The adults then went into the fields; the children going to school at ten remained till two P.M., when, being dismissed, the adults took their place till four. At half-past six the horn again sounded for prayers, when singing and exposition of Scripture concluded the day.

About this time Mr. Youd had the pleasure of welcoming his nephew as an assistant in the mission; but his joy was of short duration, as the young man soon sickened and died from over exertion and exposure to heat and wet. His works, however, appeared to prosper in his hands; the school children improved; the Indians laboured cheerfully, and the Missionary was at length gladdened by the proof of the Holy Spirit's work on the heart of a woman, named Betsy, who began to feel the burden of her sins, saying with tears, "Sins lie heavy on my heart." If great is the pleasure when a garden full of short-lived decaying flowers begins to repay the toil bestowed upon it by showing the opening of the first bud, what must be the joy of the Missionary to see the first commence-

ment of the Holy Spirit's work on the hearts of the people among whom he is labouring! Mr. Youd's zeal increased in proportion when he saw that his work was prospering in his hands, and he had the inexpressible joy of beholding the word take root in the hearts and affections of the people.

In the beginning of 1835, Mr. Armstrong returned to the mission with Mrs. Armstrong. The people having settled around Mr. Youd at the Grove, he found his house at Bartica Point in rather a dilapidated condition, whilst the place was overrun with grass and underwood. Snakes abounded, and Mr. Armstrong killed one of the larger kind on the day of his arrival on the same spot where he placed his bed. It being the rainy season, in order to shelter himself and his wife from the rain, he was obliged to spread out his cloak and hold an umbrella over them. The reason why Mr. Youd had abandoned the place was, because he suffered continually from fever, the immediate cause of which was a marshy waterside to windward of this otherwise delightful hill. This circumstance, however, created some misunderstanding between the Missionaries, which proved a great hindrance to the progress of the mission, and eventually led to the resignation of Mr. Armstrong. The writer sees no reason why this circumstance should not be mentioned, as a warning to others who may be inclined to foster the same unhappy disposition. God is the God of peace, and no sacrifice on our side.

should be deemed too great to preserve it, when that may be done in accordance with our duty to God and the preservation of a good conscience. How many a mission has suffered loss, whilst many more have come to ruin, where discord and disunion have prevailed among the Missionaries! The heathen are remarkably sharp to perceive whatever is faulty and wrong in their teachers; and fearful are the consequences both to themselves and to those who prove an occasion of stumbling to them.

Mr. Armstrong had scarcely left, in the year 1836, when the measles broke out among the people at the Grove, carrying off as many as seventy individuals. Mr. Youd's services were in constant requisition; his house was crowded with sick, and not a day passed when he had not to bury some. It was a trying time, for there were not wanting those who accused him of being the author of this malady. The few that were left fled into the forests; and we may imagine what feelings were stirring in the dejected Missionary, who himself was nearly worn out with fatigue from his watchings over the sick and dying for several weeks. There remained with Mr. Youd a few youths, whom it was intended to bring up as teachers, but who, with the exception of one, I was obliged afterwards to dismiss, as I found them exceedingly depraved in their morals and very refractory and insolent in their behaviour. Towards the latter end of October,

Mr. Youd made a visit to Barbadoes, and obtained ordination at the hands of the Bishop. He returned to the mission at the close of the year with Mrs. Youd, whom he had lately married in Barbadoes; and, to his grief, found that affairs had altogether retrograded.

CHAPTER VIII.

THE WRITER'S LABOURS IN BERBICE AMONG THE EMANCIPATED
NEGROES—DIFFICULTIES AND DANGERS—CONVERSATIONS WITH
A JEWISH RABBI AND AN INFIDEL—RELINQUISHMENT OF THE
MISSION.

THE negroes in the West Indies being emancipated from slavery by a ransom of not less than twenty millions of pounds, I was destined to proceed thither, in the year 1835, to proclaim unto them that liberty wherewith the Son of God makes free. My destination, in the first instance, was the island of Jamaica; but there being many difficulties in the way, my services were transferred to the diocese of Barbadoes. I accordingly accompanied his Lordship, the Bishop, on his return to that island, in the spring of the year above mentioned. On our arrival there, having spent nearly a month in that beautiful island, I was directed to proceed to the Corantyn coast of Berbice, one of the counties of British Guiana, and which at that time was not divided into parishes, though in the diocese of Barbadoes. The district

assigned to me extended over thirty miles along the coast, among a population of 2500 souls. I fixed my residence on Achlyne, one of the abandoned estates, and alternately visited the people during the week and the successive sabbaths. My difficulties at first were great and many, and I found that no less firmness than wisdom was required to bring things into something like order and decent behaviour, when the people assembled for Divine worship. The state of morals was exceedingly low, nor must we wonder at this, when we are told that few, if any, of the whites led a life at all consistent with the Christian name. Polygamy was prevalent to a fearful extent, and of feuds in families there was no end. This lawless state of things had for generations past been encouraged by the planters being subservient to their own interest; but could no longer continue under the influence of a holy Gospel. Hundreds were flocking to the house of the Missionary, in order to be baptized; and, upon their being told that they must first be instructed both in their duty and privileges, if desirous of becoming Christians, they returned dissatisfied, complaining to their employers of having met with a refusal. Upon this I have often received a note from the respective employers couched in such terms as these:—"N. N. desires to be christened, to which he has my full permission; and the parson is requested to comply with his request. I remain," &c. &c. The Missionary, as might be expected, did not act contrary to his conviction, which he believed

to rest upon the word of God. "He that believeth and is baptized shall be saved;" and saving belief there can be none, unless men are told that Christ died for our sins, and that all who profess to be his followers are required to die unto sin, and live a life of righteousness and holiness. The writer does not judge those who may happen to differ from him; but this he confidently affirms, that there would be seen more of vital Christianity in our West Indian possessions, had Scripture, and not expediency, formed the rule of conduct. To promote social happiness, however, and cut off the occasion for their continuing in sin, I consented to marry as many as were willing to enter into the holy estate of matrimony. On one occasion a man came and gave in his name, and that of his intended wife. The banns having been published on the estate where service was often performed in the verandah, or under a tree, or even in the boiling-house, no less than seven women appeared the following day to stop the marriage. Their clamour was such, that it was no small trial to endure it for hours together; nor was it an easy matter to decide which of the seven should be the wife. They were told to go to the magistrate; he sent them back, stating that he could not interfere. Seeing that there would be no end of the contention, they were told that it would be as well to kill the man, and give them each a portion, he being determined henceforth to have only one wife. After a little pause they cried aloud, "No, massa, let him have that wife;" and so the matter ended.

One day an old negro, walking on crutches, came to Achlyne, saying, "Massa, me have heard you preach, me should like to learn read that book." "You are rather an old scholar." "Never mind, massa, me will try." He was told that there was no place for him, where he might remain, except the stable. He replied, "Massa, me content with that, me like to know more of that book." He was taught his letters, and, astonishing to relate, he learned to read tolerably well within six months. Being unable to work, he would sit poring all the day over his New Testament, and often came into the house, saying, "Massa, this word too hard for me, cut it up." Such was his earnest desire to communicate what he had been reading, that on Sundays, when I returned from my tour, I often found him surrounded by a number of people, to whom he read and explained the word of God. He felt the burden of his sins, and often lamented having lived so long without the knowledge of his Saviour; and there is little doubt that he departed this life having found peace and acceptance with God through faith in the Redeemer.

In the year 1836, his Lordship, the Bishop, visited the colony, and I was requested to attend the visitation at New Amsterdam. The rains had been falling incessantly, and the dams were threatening to give way: I thought it advisable that Mrs. Bernau should accompany me to town. This was a providential circumstance, for in the night following, the dams were broken through, and the coast was flooded to the

extent of ten miles. Some of the sugar plantations suffered severely, whilst the people residing on cattle-farms had to escape for their lives. His Lordship, on leaving the colony, requested that the people should not be entirely neglected. Accordingly, I set out on horseback with the intention of first paying a visit to my abandoned house, and then proceeding to one of the estates. I made my way with difficulty, as many of the bridges had been carried away by the water. At length I reached the house, and tying the horse to the verandah, proceeded to secure my books, &c. To my great surprise, I saw the horse, having become restive, and broken the bridle, run off. The thought, however, that the people, when seeing the saddle on him, would come to the conclusion that their minister must be there, comforted me, and I confidently expected a boat would be sent me to make my escape. The morning and evening of the following day came, and no human being made his appearance. The groom had quietly taken off the saddle, and put the horse in the stable, where he had often been, without mentioning the circumstance to the proprietor of the estate. Towards evening I had a smart attack of fever, but the hope that help would be sent me, cheered me up in this desolate condition. There was nothing to eat, as all the stores had been destroyed, (it being the custom in those countries to keep the provisions under the house,) except a little rice and a few lumps of white sugar, which I found in the servants' room. The fourth day arrived, and no help came; and being

much weakened by returning attacks of fever, I proceeded to nail together a raft of boards, which I obtained by breaking up the floor of the verandah. This being tried was not found to answer, the water being too rough, and the raft not large enough to sustain the weight. Not knowing what I should do next, I went into the servants' room, where my eye caught the bath, which was conveniently large to answer the purpose. It was forthwith launched, and having obtained a pole ten feet in length, I bade adieu to the deserted dwelling, trying to reach, if possible, the high road, which was distant about half a mile. It must be borne in mind, that the whole coast of British Guiana is an alluvial flat, intersected with many canals, and dammed in on every side. This made my navigation a dangerous experiment. If I were successful in reaching the high road, there would then be no more than three, or, at most, four feet of water, but if I should miss that, the depth of the canals would be often twelve feet and more. There being no trees to guide me, the latter was the case, and when poling confidently along, the current swept me off the straight course; and finding no bottom, I was nearly upset, the bath becoming half filled with water. After having proceeded a considerable distance, and continually drifted to leeward, the shadows of the evening began to lengthen; and I shall never forget with what concern I watched the setting sun. At last it retired beneath the horizon, and there being but little twilight in those regions, the shadows of the

night came rapidly on. Commending myself to the protection of him who is the Lord of life and death, and without whose will not a sparrow falleth to the ground, I was able to rely on my God and Saviour. Having just finished singing a hymn ere it became quite dark, I observed at some distance something moving along on the water, without being able to distinguish what it was. At first I believed it was some large animal seeking a place of refuge to escape a watery grave. I called out, and a voice answered, which proved to be that of a negro, who had come from town, having a parcel of letters tied on his head. He laughed heartily to see massa in such a predicament, and having satisfied himself with laughing, was about to proceed on his way to his estate. "Do you then really mean to leave me here in this perilous condition?" I inquired. "Yes, massa, me very sorry, but me cannot help you. If me do not get home to-night, my massa will (be) vexed with me." It was with much difficulty that he was prevailed upon to stay; nor did he seem willing to lend a helping hand till a handsome reward had been promised him. It was rather a dark night, and both of us were at times in danger of being drowned, whenever it happened that we had to cross a canal. About eight in the evening we fell in with another man, who was returning home from hunting, and who, when asked, most cheerfully lent a helping hand. Thus we arrived safely at Port Maurant at last, where we found all hands at work in heightening the dams, which were threatening

to give way. From thence the journey to New Amsterdam was safely accomplished on horseback. The writer, in narrating this his wonderful escape, desires to record his grateful remembrance to his Lord and Master; and to testify that his arm is not shortened that it cannot save. Although I had been exposed to the rays of a vertical sun for about eight hours, and drenched with wet all the time, I was as well the next day as if nothing had happened.

During the time of the inundation, which lasted for nearly six months, I took up my residence in New Amsterdam, the principal town in Berbice, and commenced a private school for the benefit of European children. Whilst there I was reluctantly brought in contact with the Popish priest, who wished to carry on things with a high hand. I preached a course of lectures on Popery, and had the satisfaction of seeing my adversary give in for a time. In the month of August I had a visit from a rabbi, and held several conversations with him. I may be permitted to quote the account of these visits from my journal.

August 29th, 1836.—An old rabbi, from Poland, called on me to-day: he is, strange to say, on his way to Jerusalem. He is full of Talmudical learning, and very self-conceited. After many hours' conversation, I inquired into the reasons of his hope; and whether he believed that Messiah had already come—or whether he expected him, and how? He denied that he had come, and said that he believed he would come in glory. Upon this, I brought out my German

Bible; but he objected to enter upon any argument drawn from the German text. I accordingly put aside the German, and took up the Hebrew Bible. After having made many frivolous objections as to the time when, the place where, &c., Messiah should appear, I referred him to the fifty-third chapter of Isaiah, asking, "To whom do you believe all this refers?" He replied, "To Messiah." "How is it, then, that you expect him to come in glory, whereas the prophet describes him as a suffering Messiah?" He seemed perplexed; and, laying aside the Bible, he said, "I was born a Jew, and I will die as such." This gave occasion to speak of Israel's forlorn condition and wretched state, until this very day, on account of the blindness and hardness of their hearts, in reference to Hosea iii. 4, 5. He wept bitterly. I handed him a Hebrew Testament, saying, "Read this with prayer; and you will be convinced that Jesus of Nazareth is that prophet of whom Moses and the prophets bear witness. Believe in him as a crucified Messiah for our sins; and when He comes in glory, you shall not be confounded."

October 26th.—On my return from the coast to-day, I was not a little surprised at seeing the old rabbi in town, whom I mentioned in my journal not many days ago. A heavy gale had carried away the mast of the vessel in which he was a passenger, and obliged them to put back, having had a narrow escape from a watery grave. Once more I directed his attention to the one thing needful; and took a farewell

as if we should never again meet on earth, being at the same time deeply impressed with the blindness and hardness of heart of this son of Abraham. Oh! how long shall the veil remain on the heart of Israel? Is that time yet distant, when the Spirit of the Lord shall revive these dry bones, and accomplish that which seems impossible to us, through our unbelief?

November 12th.—Alas! the rabbi is no more! A fatal fever, soon after his arrival in Surinam, put an end to his life. O God! how wonderful are thy ways with the children of men! Did he come to Berbice, a country distant from his home, to hear once more, before his death, the invitation to seek the Lord God of Israel while he may be found, and to call on him while he is near? for until then he had been apparently deaf to the entreaties of other missionaries. Did he cross the Atlantic to accept of a Testament sealed with the blood of the Son of God, which he had often refused in the pride of his heart? He was born a Jew, as he used to say, and wished to die as such; and the Lord appears to have taken him at his word! When I saw him last, he applied the passage relating to Cain's wandering about, to himself; and, with tears in his eyes, added, "Surely the God of our fathers has forsaken us, and made us a by-word among all nations!" whereupon I remarked, "Yes, such is the case; but return, O Israel, to thy God, and he will have mercy upon you." The Hebrew Testament which he received, may, perhaps, be a seed carried by this wandering bird to Surinam, where there are

multitudes of Israel's forlorn sheep; for who can search out the ways of the Almighty, whose paths are in the mighty waters, and whose footsteps are not known?

I trust I may be forgiven for quoting another passage from my journal bearing on the subject of infidelity; and showing how little men, who profess themselves infidels, feel in their hearts what they strenuously advance or oppose by their reason.

October 30th, 1836.—Called to-day on a professed infidel, a blacksmith, with the intention of meeting him on his own ground, having heard so much of his learning and ingenuity; and though I am fully convinced that arguments of this sort will but seldom convince the heart, still, as missionaries are debtors to all men, both to the wise and the unwise, I think it no more than just to pay that debt, by conversing with those who evade and slight the ordinary means of grace. This man has read a great deal, but appears to have profited little by his reading. He is also in possession of the Bible, and reads it frequently, though, I apprehend, to his own condemnation. While he was shoeing my horse, I said, "How is it that I have never seen you go to any place of worship?" "Oh, Sir, I don't trouble myself about nonsense; and am persuaded that I can serve God at home, as well as in the church." "True, we ought to serve God at all times, and in all places; but, pray, who is that God whom you serve?" "Why, Sir, perfection is God; and in fulfilling my relative

duties, as a husband, father, and friend, I serve perfection." "And what then is your object and aim in serving that perfection?" "Why, to live in peace with all men and with myself, and to enjoy the esteem and good-will of my fellow-creatures." "Have you at all times, and under all circumstances, performed your duty in this service?" "Why, Sir, this is rather a close question; and I am bound in honour to acknowledge that I have not." "Do you think that perfection, whom you serve, can be pleased with your imperfections in serving him?" He appeared to be at a loss what to say; but, after a little pause, he replied, "By the workmanship, the master is known." "Do you mean to say, that because you, myself, and all men, are guilty and sinful, falling infinitely short of perfection—do you mean to say that He who made us must be sinful too?" He did not venture to assert this blasphemy; and tried to evade a decisive answer, by asking whether I had read Tom Paine, Voltaire, and others. "I have read a few words, which fill my mind with anxiety and concern for your temporal and everlasting welfare; and would to God I could write them with flaming letters upon your heart!"

"And what are they?" he anxiously asked. "Why, it is written somewhere, The wicked shall be turned into hell, and all the nations that forget God." After a long pause, he exclaimed, "I wish I could believe!" From this moment he appeared to be very uneasy, and I, perceiving that his conscience was at work,

bade him adieu, saying, "Mr. M., God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

November 17th.—Called to-day again on Mr. M., and found him willing to listen; though he did not appear to be humble on account of his imperfections in serving his Master. He now plainly told me, that he firmly believed the whole Bible to be an imposture; and that he could not think God was such a cruel being as Moses, the Psalmist, and the prophets describe him to be. As for Jesus Christ, he could not tell whether such a man ever lived or not, because he finds so many glaring contradictions in the accounts given of him by the evangelists, and more particularly as it regards the supposed event of his resurrection. I asked him whether he had ever accustomed himself to listen to, and ponder over, sound and fair arguments, as it regards matters of fact. "Yes, Sir, I am fond of argument, provided a man argues philosophically—I mean, in such a manner that my reason is able to comprehend both the premises and the argument drawn from them; and whatever others may believe, I know I am in the right when rejecting everything that surpasses my comprehension." "Were you ever in London?" "No, Sir." "Did you know Voltaire, Tom Paine, and others, whose works you possess?" "No." "Do you believe that there is such a place, and that the books which are said to be written by those men

are the works of their hands?" "Doubtless, Sir." "Then what reason have you for believing this book—the Bible—to be an imposture? and on what ground do you reject the testimony of the apostles and prophets?" His answers were shrewd, and some of them absurd. From his replies, I perceived that he must have read Hume with much attention; and therefore answered him with Paley's arguments, but more particularly with Scripture; as, after all, this is, and ever will be, the sword of the Spirit, whereby even the mighty are discomfited, and must fall prostrate before it. Four hours had passed; and, seeing that little good was likely to result from carrying the conversation any further, I concluded by saying, "With all your wisdom, which more properly should be called self-conceitedness, you are still an unhappy man, and a slave to your passions; unhappy, because there is no peace, saith my God, to the wicked; a slave, because you are not yet come to Him who has said, If the Son shall make you free, you shall be free indeed."

December 22nd.—Met this day with Mr. M., the blacksmith, and entreated him to return to God with a perfect heart. I enlarged upon the love of God towards him—upon eternity and judgment to come—the wretchedness of those who are lost—and the blessedness of those who are saved. He deeply felt what was said, and replied, "Mr. Bernau, you cut me to the quick; and, to tell you the truth, I have never given these things any serious thoughts; but I will

do so." What a confession! Is not the manner of this man like that of many who call themselves sincere, and wish to appear in earnest about what they speak and do, concerning religion? I am persuaded that, if all infidels were to bethink themselves as becomes reasonable and accountable beings, there would be more devotedness to the cause of truth, and less cavilling about mere fancies and lies. When taking leave of him, I said, "Mr. M., God loves you, but you hate yourself. Oh, turn to the Lord! why will you die?" He turned away, apparently much affected, and said, "I see I must begin anew: may God assist me!"

Berbice being, in the course of the same year, divided into parishes, it was resolved by the Committee that I should join the Berbice mission upon Mr. Armstrong's resignation. This I effected in the beginning of 1837, having previously visited the Indians on the Corantyn, as has been stated above.

CHAPTER IX.

COMMENCEMENT OF MISSIONARY LABOURS AMONG THE INDIANS—
DIFFICULTIES, AND THE METHOD ADOPTED FOR OVERCOMING
THEM—MARRIAGE INTRODUCED—SCHOOLS, AND THE BLESSING
ATTENDING THEM.

ON arriving at the Grove, I was as much grieved as astonished to find the settlement completely abandoned by all, except Mr. Youd. I was met by that worthy and indefatigable man at the water side, who told me the sorrowful tale with tears in his eyes. How unsearchable are the Lord's judgments, and his ways past finding out! He does not give account of his matters to sinful and short-sighted man, and it becomes us to adore Him in dust and ashes. When surveying the place where, but a few months before, so many had lived, worshipped, and rejoiced at hearing the glad tidings of salvation, my heart sank within me. But the thought, "Shall not the Judge of all the earth do right?" silenced every unbelieving thought, and inspired me with hope for the future. It was agreed that Mr. Youd should take the travelling department, and that I should remain at the Grove

Accordingly, Mr. Youd proceeded, as soon as the season would allow of it, into the interior, with a view of stirring up the Indians to seek for instruction, and to settle at the mission. The huts of the few Indians who had escaped from the measles having been burnt, according to custom, the settlement presented a very mournful aspect. Mr. Youd's cottage, and a rude shed, used for worship, alone were left standing. Being aware of the superstition prevalent among the Indians, that "every place is haunted where any have died," I could not think of living in Mr. Youd's house, as most had died under its roof; and as it had been resolved to move the house of Mr. Armstrong from Bartica Point to the Grove, as soon as a carpenter could be procured, I acquiesced in the request of those concerned in the matter. I therefore thought of putting up another, some hundred yards distant from it. Accordingly, I went to engage a few hands to assist in clearing away the forest; but to my great surprise, the people ran away on my approach. Compelled by necessity, I commenced the work myself, and, with the aid of some boys, left by Mr. Youd, I succeeded in clearing a place sufficiently large to put up a hut. It was thatched with the leaf of the Aquiro palm, and completed in about six weeks. In this humble cottage, I lived for about eighteen months, content and happy; for "the kingdom of God is not meat, or drink, but righteousness, and peace, and joy in the Holy Ghost." Possessing these, we may be happy in any situation, and under all circum-

stances. During the first years of my sojourn in that wilderness, months passed away without my having seen a white face, excepting those of my own family. The morning would often provoke the question, "What shall we eat, what shall we drink?" but ere the evening closed, we had reason to thank God for supplies vouchsafed. Under circumstances like those, how differently did we pray, "Give us this day our daily bread!" and how sweet and strengthening was the promise, "Thy bread shall be given thee, and thy water shall be sure!" I state this to show that, although the Missionary may have privations to endure, yet shall he obtain what is needful for him; and, having food and raiment, let him be therewith content. I cannot but think that the privations of a Missionary's life have been greatly magnified; and I venture to say that, perhaps, many a young soldier has shrunk back from enlisting himself among the small band of Missionaries on that account.

Having completed my hut, I proceeded to visit the Indian settlements around; but, wherever I made my appearance, the children would scamper into the bushes, their mothers following them uttering a fearful shriek. The fathers, when at home, would grasp their bows and arrows, and slowly follow after them. It would not have been safe to remain, nor wise to go after them, for they evidently seemed terrified whenever the Dominie made his appearance. The reason of this their sudden fright emanated from the pei-men (conjurers). "You see," they said to the people,

“ what has happened at the Grove ; all that went there have died. If the Dominie were to come near or touch you, you would die likewise.” It is not difficult to conceive that all this was believed by the Indians, for they are exceedingly credulous in their savage state ; nor is this to be wondered at, when we remember what in reality they had seen and heard. I persevered, however, in my visits ; and although no opportunity offered, for a considerable time, to converse with them concerning their souls, I still hoped that the frequency of my visits would convince them of my good intentions towards them. In this I was disappointed ; and I soon convinced myself that if I did not wish to spend my strength in vain, I must think of some means whereby to make them my friends. On reading the words of the apostle, “ being crafty, I caught you by guile,” I was led to adopt the following method. Whenever I went on a visit to their respective settlements, I used to carry with me a large supply of small biscuits ; of these, I would throw a handful over the heads of the children when about to scamper away into the bushes. I did this twice or thrice, and was not disappointed in my expectations, for no sooner had I set my foot in a place than the little creatures surrounded me on every side, asking, “ Dominie, have you brought anything for us ? ” “ Come and see,” was the reply ; and they helped themselves to as many as they pleased from my pocket. They were soon convinced that, although they had touched “ the troubler,” yet they did not die.

The children remaining, the mothers did not run off, while the fathers were looking on. At last I began to introduce the subject of religion—not by beginning to upbraid them with their sinful practices, but by simply stating to them the great and glorious facts of the Gospel. I told them that the Great Spirit loved them, and that he “so loved the world as to give his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” To this they replied, “We know that the Great Spirit is good, for he does us no harm; but where do you think all our forefathers are?” I could not say they were in heaven, and to say that they were in hell would only have tended to exasperate them the more. Accordingly I inquired, “Where do you think they are?” “In the air,” they replied. “Above the air is a place which you call ‘ayumbanan,’ that is, heaven; there the Great Spirit is, and thither it is his will that you should go.” “If our forefathers are not there,” they answered, “we have no desire to go there; and if they be in hell, we do not mind to go there also.” I said, “Jesus Christ, the Son of God, died for our sins; he died for your sins and for mine.” “We are no sinners,” they replied: “are you a sinner?” “Yes,” I answered. “We have never seen you drunk,” they said; “what have you done?” As it would be a fruitless attempt to convince a blind man of the difference of colours, so, until the heart of man is made to feel its own bitterness, it will be useless to convince it of sin. The understanding, indeed, may be

convinced of this and that being wrong, and the conscience may bear witness to the truth, but the heart will remain indifferent, because it loves sin too dearly to part with it on inferior considerations, unless the Lord open it, as he did that of Lydia. Still must we address ourselves not less to the understanding than the heart, if peradventure God will give men repentance unto life. "Yes," I said, "I am a sinner, for, like yourselves, I lived for twenty-three years in forgetfulness and ungratefulness. I knew, like you do, that there is a God in heaven; a heaven to obtain, a hell to be feared, and for all this I did not love him, nor did I fear him, neither was thankful for the many gifts of his providence." "Well," said they, "what is that to us? see thou to that." "Suppose," continued I, "you have a friend to whom you show every kindness; he eats and drinks with you, and comes in and goes out as one belonging to your family; yet that very man acts as if he had never known you, he slights your kindness and never returns thanks for what he has received: tell me what would you think of that man?" "He is a wakaiyatto," that is, a bad man. "True," replied I, "he is a bad man, and does not deserve your love. You say that the Great Spirit is good, and that you receive all that is good from him alone, and yet you slight him, you live in forgetfulness of him, and act as if you had never received kindness from him; say, what must the Great Spirit think of you Indians!" They paused and were pensive. I looked at them, and at length said: "The

times of ignorance God hath winked at, but now he commandeth every man everywhere to repent." "Repent ye, therefore, and be converted, that your sins may be blotted out." As God has pardoned me, although I lived for twenty-three years in forgetfulness of him, so will he pardon you if you believe on Jesus Christ, who was "delivered for our offences, and raised again for our justification."

The preaching to them Jesus, and his free grace,—a free, full, and complete salvation,—proved to them the "savour of life unto life." They felt astounded at the love of God in Christ Jesus; they felt ashamed of their past lives, and I had the joy of seeing these weary wanderers shed tears in abundance. The stony heart was smitten, and the waters of repentance gushed out. To see an Indian cry from a sense of his guilt and past ingratitude is the more remarkable, as no pain, however severe, no loss, however great, can extort a tear from him. My visits were then made more frequently, and on leaving I often used to hear them say, "Dominie, come soon again, for we love to hear more from you." Thus five families were brought, within one year, to the knowledge of the truth as it is in Jesus. I now endeavoured to persuade them to come to the mission, as much invaluable time was taken up by crossing and recrossing the river. But the fear of dying was not yet subdued, nor their faith strong enough to triumph even over death. It was therefore necessary that this point should not be pressed too closely, but left till they were able to bear

it. At length I was cheered by hearing them say, "If you think it will be better for us and our children, we will come and live near you." They came and set to work in clearing away the dense forest; they intended to build their huts after their own fashion; but I prevailed on them to build theirs after the pattern of a hut which I had built myself, which hut, when finished, I made a present to a widow woman. The recollection of what took place at this time is amusing, for it not unfrequently happened that, in the course of one day, I was called to act as the minister, school-master, carpenter, mason, doctor, and dentist. It will be seen, from such a variety of occupations, that, whatever talent the Lord has given us, may be profitably employed in the mission work. I have often regretted my inability to help, to counsel, or to instruct in things, which, in my younger years, I fancied I should never have need of. But there is no talent a Missionary possesses which may not be made subservient to the glory of God and further the end he has in view. This remark applies more especially to the knowledge of medicine and surgery, because, by showing kindness to suffering humanity, though men's hearts be ever so ungrateful and destitute of love, a way is opened to their inmost recesses. It has been well said, that "kindness is the key to the human heart;" and I can set my seal to the truth of it. How futile is the observation, nay, how unjust the remark of those who maintain that there is no room for the exercise of talents in the mission field; and that less

talented men will do well enough for Missionaries, while talent can be profitably employed nowhere but at home. He who was brought up at Gamaliel's feet did not judge thus; but what things were gain to him, those he counted loss for Christ, that he might preach the unsearchable riches of Christ among the Gentiles.

On the Indians settling down at the mission, it was of the utmost importance not to allow any of their heathenish customs, such as painting themselves and dancing. These had formerly been allowed by the Missionaries, in the hope that, on becoming Christians, they perhaps would leave off practising them. But in this my predecessors were sadly disappointed; nor would it have been in their power to do away with them without endangering the safety of the mission. Whenever a disposition for these things was shown, I would remonstrate kindly with the party in question; and if this failed, positively forbid them on pain of their being obliged to quit the mission. It is much better that there should be found in a mission one or two holding forth the word of life, than hundreds or more, professing godliness, but denying the power thereof. This circumstance is now so well known among the heathen Indians, that they will never send invitations to those at the mission; nor are they offended in case of a refusal, knowing that such things are deemed frivolous, if not positively sinful, by our people. With regard to polygamy, I endeavoured to act with tenderness, yet decision, believing that, if allowed, it

could not be otherwise than productive of great evils. One among the converts above mentioned, and the first who wished to be baptized, had two wives who were sisters, by both of whom he had children. When told that, on becoming a Christian, he must put away either one or the other, he said, "That is very hard indeed, for I love them both, and they are sisters." He went away in sorrow, and was evidently struggling hard with his own feelings. He inquired again and again, why, as a Christian, he should not be allowed to have more than one wife? It was now time fully to enter into the subject, and, in conclusion, he was told that it was better "to enter maimed into the kingdom of heaven than, having all our desires and wishes satisfied, to be cast into hell at last." This decided the case, and as he was a conjurer, his example has exercised a vast influence over others. He married the one and divorced the other, the Missionary taking care of the children.

Since then not less than seventy-three couples have entered the holy estate of matrimony; and most astonishing is the effect which this has produced upon the heathens. On the day of marriage, a dinner is provided by the bridal pair for the relations and friends who may happen to witness the ceremony. In the course of the day an invitation is sent to the Missionary, his wife, and children, to attend the festival, after the hour of prayer, which is at seven o'clock in the evening. If the persons to be married have lived for any time in the conjugal relation, the Missionary

invariably accepts the invitation. On his arrival a few verses are sung, a suitable address given, a blessing implored ; and then, the cake having been cut, and the health of the bridal pair proposed, he retires at about nine o'clock. By eleven all the guests disperse, each quietly proceeding to his home. If they be young persons, and their conduct, prior to their marriage, has been blameworthy, the Missionary invariably refuses to attend the festival. He has been begged with tears to comply ; but it is not difficult to see that, if the standard of morals and godly living is to be promoted, it is necessary, on no considerations, to yield to entreaty of any kind. This circumstance, I am happy to state, has wrought very beneficially upon the young people, and preserved them from sin which otherwise they might have brought with them into the married state.

I now proceeded to build a boys' school, which may be seen in the sketch as standing to the left of the mission-house. Above the school is the dormitory, and a room serving for a hospital ; at the back of the house are found accommodations for the teacher. Behind and around the house is the garden, planted by the boys in their leisure hours. There were, when I left in 1845, some fifty-six boys, of whom twenty-five were boarders, the rest day-scholars.

They are under instruction for five hours every day, excepting Saturday. The first class are employed as monitors and Sunday-school teachers ; and, having completed their fourteenth year, they are apprenticed

in Georgetown to various trades. They are allowed to choose what trade they please ; and the Missionary's heart has been often greatly cheered by their consistent conduct and Christian-like behaviour. To keep up intercourse with them, I used to address a letter conjointly to them, admonishing them to flee youthful lusts, to shun evil companions, to be diligent in the use of the means of grace ; and they, in return, would write to me, individually, to advise them, or supply the wants they might have.

Several of the boys have died a happy death. I may be allowed to relate but one instance. Mention has been made of Aramoosy the chief's son, who, in Mr. Youd's days, escaped death, when many died of measles. For several years after, he kept aloof from the mission ; but, being at length softened by the death of four of his children, he consented to give the remaining one to be educated in the school at the Grove. From the commencement, this boy appeared to be influenced by the grace of God. He soon learned to read, and, while the other children were playing, he would go apart and study the New Testament. At length he fell sick. His father, fearing he would die, came and carried him off secretly into the woods, for the purpose of conjuring the evil spirit on his behalf. The boy took with him his Testament, Prayer-book, and Hymn-book, but no one knew whither he had been carried. On hearing that he had been carried off, I gave my scholars a holiday in order that they might seek in all directions for their companion.

When they succeeded in finding him, I immediately went to him. "I am wretched, I am miserable," said the poor child; "Oh, take me back with you!" "I cannot," I replied, "without your father's consent." Seeing the boy's misery, Aramoosy, at length, consented to bring him back the following day, when he was placed in the hospital. When I visited him I said to him, "My child, where is your hope, for I think you will not be much longer in this lower world?" He replied, "You have often told us in school that Jesus Christ shed his blood for sinners; you also said that he invites children to come to him: I have come to him." "Do you believe that your sins are forgiven?" "I do believe," he replied, "that he has forgiven my sins." Some days after he said, "I believe that this will be my last day." He was prayed for and comforted. His father came to see him, and he said to him, "Father, God gave you five children, and has taken them away one after another; I am the last. I fear, if I had grown up, you would not have given me up to God. You do not care what the Dominie says, and when he begs you to come and settle near him and learn about Jesus, you say, 'Wait a little.' I fear the time will never come." The boy was right, the "more convenient season" never did come. Aramoosy died, some time after, in the woods. He was, however, now greatly moved by his child's address; and, although an Indian, in his native state, never weeps, when I met him, as he left his son, tears were on his face; this being the only instance which has

come to my knowledge where an Indian, in his unconverted state, has been seen to shed tears. "What is the matter?" I inquired. Aramoosy made no reply, and passed on. The child repeated what he had said to his father; and when I asked whether he had spoken with the duty and affection due to a parent, he replied, that he thought he had; and added, that he hoped he had not sinned in speaking to him. About midnight he begged that the boys, who were sleeping in the adjoining room, would procure a light. This being done, he requested that they would sing the hymn,

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

When that was ended, he said, "I should like much to see the Dominie once more;" but when he was told the hour, he observed, "No, he is tired; do not call him." He then requested the bystanders to pray; and as they were praying around his hammock, his happy spirit departed into the regions of bliss and glory.

Whilst Missionaries are thus obtaining seals to their ministry, and encouraged to persevere in their "work of faith and labour of love," instances are not wanting which afford us proofs of the insufficiency of any instruction, or care, and indeed of anything, save the grace of God, to convert the heart of the sinner. It is needful for us to know and feel this in the time of success, that God alone may have the glory and praise.

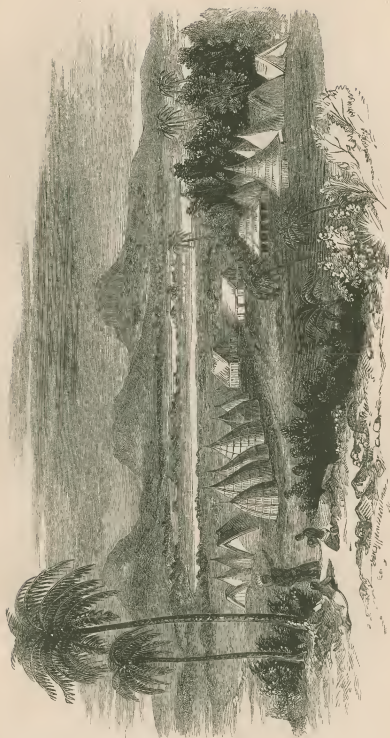
It is true that he employs human instrumentality, and by the use of means accomplishes his great designs ; but who will dare to say that he cannot do without either ! “Even a Paul may plant and an Apollos water, it is God that giveth the increase.” Let him, therefore, that glorieth, glory in the Lord. A boy of the Accaway tribe fell sick in consequence of his being addicted to eating clay and charcoal. Much pains was taken to restore his health ; but, such was his cunning, that he eluded his nurse to satisfy this unnatural propensity. It became evident that he could not live much longer ; and the Missionary addressed him with tenderness and affection on the concerns of his soul. But the name of Jesus was grating to his ears ; and whenever he was spoken to, he would hide his face in the blanket, and positively refuse to answer any question relating to the state of his soul. He departed, in a very unpromising state, during the absence of the Missionary.

Two Carabeese boys were carried off by their father at night ; no one being able to tell what had become of them. They were seen some weeks after reeling about, in a state of drunkenness, in the streets of Georgetown. A Macusie boy, of promising talent, was found drowned at the waterside. Strange to say, he had been left to perish in the woods by his mother, he being a twin brother, but was rescued at the time by a distant relative, and sent down to the Grove.

CHAPTER X.

MISSIONARY LABOURS OF THE REV. T. YOUNG, IN THE INTERIOR OF
BRITISH GUIANA—INTERFERENCE OF THE BRAZILIANS—RELIN-
QUISHMENT OF PINARA AND URWA—FORMING OF A NEW SET-
TLEMENT AT WARAPUTA—MILITARY EXPEDITION TO PINARA—
DEATH OF THE REV. T. YOUNG—REV. J. PULLITT—MR. EDM.
CHRISTIAN—LANGUISHING STATE OF THAT MISSION.

IN the year 1832, Mr. Armstrong had visited the Macusie country; and the accounts he gave of the readiness of the Indians to receive instruction, were cheering and inviting. Mr. Young arriving to assist him, there was a probability that Mr. Armstrong, at some future period, might settle amongst them. We have seen, however, that he was obliged to leave the mission on account of the failure of his health, and return to England. It has also been noticed, that Mr. Young remained at the missionary station at the Grove, till the writer arrived there, in the year 1837. As soon as circumstances permitted, Mr. Young proceeded on his tour into the interior as far as Pinara, where he intended to form a settlement. This happened at the time when Sir Robert Schomburgh was engaged in exploring the unknown regions of British Guiana;



PINARA AND LAKE AMUCU.

and we cannot do better than adduce his testimony respecting the change that was effected. He says :

“Three years had elapsed since my first visit, when, in the pursuit of discovery, I again approached Pinara, and remarked with surprise and pleasure, the appearance and number of dwellings which composed the village. I counted upwards of thirty Indian huts, the highest place being occupied by a building somewhat European in construction, the walls of which, plastered by the red ochreous clay of the savannahs, and the roof with gable-ends neatly thatched with palm-leaves, formed a strong contrast to the surrounding dome-shaped huts of the Indians. Another building, a little to the east of the former, and of large dimensions, but of similar construction, was in the course of erection, and men, women, and children, appeared equally eager to lend an assisting hand for its completion. This house was intended to be dedicated to the service of the only true God, the former for the dwelling of the Missionary, to whose arrival and residence among them they appeared to look forward with great delight. It was pleasing to observe their zeal in such a good cause, and the more so, when I considered that the light of Christianity had not yet been diffused among them. Their wish to become Christians had been awakened by the temporary visit of a Missionary, from the mission at Bartica Point, at the confluence of the Mazaroony with the Essequibo, who, as they expressed themselves, only opened the sacred book, which the white man possessed, without telling

them of its contents. In anticipation that their request for a Missionary to come and settle among them would be ultimately granted, they had begun to erect these houses, according to their idea of the mode of building among the white people, and twenty-nine men of their tribe had been selected to proceed to the coast region, in order to assist in conveying the Missionary to his station.

“While residing in this place, I was present at the arrival of the first Protestant Missionary among the Indians in the interior of British Guiana; and the joy which it caused to those who were to be confided to his spiritual care, although they were as yet walking in perfect darkness, was a proof of their wish to become Christians. The efforts of the Missionary were crowned with success, and I have seen from four to five hundred Indians assembled in the chapel; and although, in the commencement, they attended in their native and savage state, young and old appeared equally zealous for conversion, and to receive instruction.

“The new mission at Pinara already promised the best results, and at that period great changes might be observed in the conduct and manners of the Indians, when, under the plea of pressing natives for the Brazilian imperial army, one of those slaving expeditions arrived at San Joaquim, which, for ages, the Brazilians have been in the too frequent habit of making, and which have been the bane of the Indian races. The expedition was to be directed against Pinara,

where, from the then populous state of that village, they thought they might seize a large number of unsuspecting natives. Many favourable circumstances combined, enabled me to have some influence in saving the new mission at Pinara from the evil effects and subsequent miseries of a 'decimeto,' as those slaving expeditions are called. It fell, however, upon some settlements at the Ursato mountains, on the eastern bank of the river Takutu, which they surprised at midnight, and, having set fire to the houses, captured the greater part of their inhabitants, and ransacked the huts of every valuable article which they contained. I saw, with the deepest sorrow, that the number of those who were led away into slavery consisted of forty inhabitants, namely, eighteen children under twelve years of age, thirteen women, and nine men, of whom only four were less than thirty years old, and consequently fit for the avowed service of serving in the imperial army. The sensation which these cruel proceedings caused among the Indians at the new mission cannot be described. Seven hundred of them assembled at Pinara, where they thought that the presence of the Missionary would protect them against the barbarous atrocities of unprincipled men.

"On our return from an exploring expedition to Pinara, in May, 1839, we found it occupied by a detachment of Brazilian national guards, under Senhor Pedro Ayres. The church, in which formerly hymns to the praise of our Lord had been sung, and where the first seeds of Christianity had been sown

among the benighted Indians, was now converted into barracks, and was the theatre of obscene language and nightly revels. Urgent business had called the Missionary to the colony, and during his absence, it had been taken possession of by the Brazilians. On his return, an official despatch was delivered to him from the commander of the upper and lower Amazon, who, it appears, assumed authority over Pinara, and desired him to withdraw, and to disperse the mission. The Brazilian detachment had orders to see the mandate obeyed, or to enforce it in case of refusal. The Missionary removed to the eastern bank of the Rupununi, and after his departure the inhabitants of Pinara dispersed, and have since wandered about the wilderness. Too many desolated places are now to be seen in the savannahs, which were once the site of villages, and which met with a similar fate. May the moment soon arrive when the boundaries of the rich and fertile colony of British Guiana shall be clearly defined! then only, can peace and happiness be insured to the poor remnants of those who once roved in full supremacy over the soil which Europeans and their descendants have usurped. Taught by the past, let them settle on the British side of the frontier, and they shall soon be aware, that

“‘Where Britain’s power is felt,
Mankind will feel her blessings too.’”

Thus far the relation of Sir R. Schomburgh ; we now accompany the Missionary in his travels and future

labours till the time when his Master called him to his rest.

Mr. Youd having obtained holy orders from the Bishop of Barbadoes, and completed his preparations, proceeded on his missionary tour in the beginning of the year 1838. In his way to Pinara he had to encounter many dangers in ascending the rapids, but, after a sail of five weeks, he safely reached the place. We have heard of his welcome from the natives, and may suppose that his heart was greatly cheered after what he had been called to endure at the Grove. He describes his first Sabbath among them thus:—“Early on the Sabbath morning the whole village was alive to see what would be done. My dwelling, in which, since my arrival, I had made two windows, was thronged; and through every crevice in the wall, as well as through the door and window, the eyes of the natives were gazing at me. When I had put on my robes, there was a general rush to the chapel, and the people stood in groups around the posts, until entreated to be seated on the trunks of trees which were laid for their convenience. Hymns were sung in the Macusie language, and these, with a prayer offered by the interpreter, in the same language, pleased them much.” Mr. Youd then explained to them his intentions; told them of the Christian people in England and the concern they felt for the Indians and the heathen in general. “I am come,” he continued, “to take up my abode among you, and from time to time to pay visits to all the different tribes around you. I shall remain at

Pinara for the present, and hold daily service and school for your benefit. I also thank you most cordially for the pains you have taken in building a house of God and a dwelling for the Dominie." To this address the chief replied, "We have done it; and now you have come among us all is good: yes, all is good: you will sit well."

The appearance of the congregation was most extraordinary. All, except the chief, were well painted on the forehead, face, arms, and legs. Some had cutlasses, others bows and arrows. One had a monkey on his back, others wreaths and crowns of feathers; some with belts of wild hogs' teeth from the top of their shoulders, crossing the breast and back and falling on the hip on the opposite side; others with knives, sticks, and other things. Some were engaged in cutting their nails, or some small sticks, others in detecting the vermin which abounded; some stood or sat with their backs to the preacher, and others leaned against the posts. The number present within the chapel was a hundred and fifty-six. The afternoon service was attended with more devotion, and the day closed with an English service for those who understood it.

After a short time, a padre (Roman Catholic priest) made his appearance at Pinara, and having taken a comprehensive survey of what was going on, he disappeared on a sudden. Mr. Youd, in the beginning of the year 1839, returned on a visit to the Grove, and thence to Georgetown; and great was the joy of his

hearers when he told them of the progressive work among the Indians. Of some who had died during the course of the year, he had reason to believe that they departed this life calling upon the Lord Jesus, and their end was peace. Others he overheard praying at midnight in their huts or in the adjoining bushes; and many gave evidences of the grace of God working in their hearts. Mr. Youd made rapid progress in acquiring the language, and within a twelve-month he was able to dispense with his interpreter, who frequently made great blunders in stating the meaning of the Missionary. On his return to Pinara, he had a narrow escape from being bitten or strangled to death by a large snake, the account of which, as given by him to the writer, is as follows:—On a fine morning, when they were quietly paddling along, the Indians observed a snake swimming across the river. They at first halted to obtain a nearer sight of the creature, but on perceiving that he was making his way for the canoe, Mr. Youd directed them to proceed with all speed. Soon, however, the snake had overtaken them; a scuffle ensued, the Indians striking him with their paddles; he became greatly enraged, and raising himself over their heads, he dropped into the canoe in the midst of them. In a moment every Indian was in the river, diving and swimming from the canoe. Mr. Youd grasped a cutlass, and, just when the monster was raising himself a second time to make an attack, he fortunately struck a blow a few inches below his head, and cut through the vertebræ. It dropped

into the canoe struggling, and Mr. Youd soon despatched him by a few more blows. He measured thirty-one feet, and his body was the size of a stout man's leg. It was a fortunate circumstance that the blow fell just below the head, where his body was no thicker than a man's arm, and the skin not so tough as in other parts.

Great was his astonishment when, on his arrival at Pinara, he found it occupied by troops. He obeyed the mandate which required him to withdraw, and commenced another settlement at the Urwa rapids, hoping that the Indians would soon follow him. With much labour he cleared the dense forest, and planted a large field; but he suffered much from fever; still he was cheered by seeing many of the people come flocking to him. The Indians were positively forbidden by the Brazilians to settle with the Missionary; and a promise was held out to them that a padre would soon arrive to make them Christians. Those, therefore, who went to the Missionary had to forsake their all, for if they had happened to return and be caught, they would have been carried away as slaves to the Brazils. The padre at length appeared, the same who had been at Pinara before, and took possession of the Missionary's house. Those of the Indians who were desirous of becoming Christians, were baptized, and some badge, the cross, or rosary, was affixed to them, to distinguish them from others. Under such circumstances it is not surprising that a Protestant Missionary should lose

ground and feel discouraged. Mr. Youd, however still held on, hoping for brighter days. About this time it pleased God to take from him by death his beloved wife. Her departure was sudden; after a very short illness. Many of the Indians were much affected by the loss, and eighty of them attended her funeral. It is her husband's testimony of her, that Christ was all in all to her, that she was a woman of much prayer, well read in the Scriptures, and that she lived near to God; and, consequently, he doubted not that his loss was her unspeakable gain.

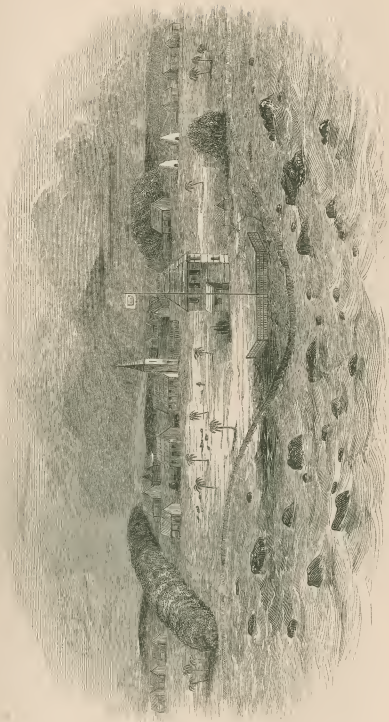
It doubtless added to his trial, in leaving Urwa rapids, to leave there the grave of his wife, unknown and uncared for; but he well knew that there is an Eye which marks that burying-ground; and when the archangel's trump shall sound, that dust, now mixed with the Indian soil, will arise and reunite with the spirit, and, clothed with immortality, rejoice with him for ever, that God had permitted her the privilege of taking any share in the extension of his kingdom which is never to end. "Precious in the eyes of the Lord is the death of his saints."

Soon after Mrs. Youd's departure to a better world, he received orders to quit that settlement likewise. There was no other alternative but to obey, for might, as it is said, makes right. On his arrival in the colony, however, he laid the papers before the governor, who forwarded them to the colonial secretary. The government at home, considering these proceedings on the side of the Brazilians unjustifiable,

as encroaching upon the British frontiers, meditated a demonstration to that effect.

When the Committee of the Church Missionary Society were put in possession of all these occurrences, they resolved to withdraw their Missionary from the disputed boundary line, so as to have no concern whatever with questions of a political nature. Accordingly, Mr. Youd was instructed to proceed down the river as far as Waraputa rapids, and there to commence a mission. It was hoped that many of the Indians would resort thither, and, from its geographical position, have nothing to fear from the Brazilians. The Missionary was cheered by seeing many come down, and in less than a year there were found above a hundred settlers. To strengthen his hands, I parted with Mr. Dayce, who had been labouring as a catechist for some time past at Cartabo among the Carabeese. The dark cloud seemed to have passed, and the sun shone forth as brightly as ever upon those benighted regions. It was, however, not long before the horizon became as dark as before, for a military expedition to Pinara had been resolved on by the home government, and Mr. Youd was requested to accompany these troops both as interpreter and to facilitate the obtaining of supplies.

This circumstance proved detrimental to the new settlement, for all the Indians, when observing what was doing, and hoping to see their wrongs revenged by the British soldiers, left the place and followed the Missionary. The detachment consisted of upwards of



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sixty men, rank and file ; and when I saw them arrive at the Grove, and learnt their destination, I could not but grieve and fear the worst.

The priest having been informed that a detachment of British soldiers was approaching, quitted Pinara and fled to the Brazilian fort San Joaquim. Meanwhile, possession was taken of Pinara by the soldiers ; a fort was constructed, and the British flag was seen waving in the midst of it. Hundreds of Indians collected from all quarters, and the Missionary was once more permitted to occupy the chapel and his dwelling-house. But the place did not exhibit the same peaceful and orderly appearance as before, for, notwithstanding all discipline, it frequently occurred that depredations and excesses of all kinds were committed by the soldiers on the Indian females. The Indians complained bitterly to the Missionary, but his remonstrances proved ineffectual ; and he was soon convinced that the kingdom of God is not to be promoted “ by power nor by might ” of the secular arm.

The Indians, instead of following their peaceful occupation, were encouraged by the officers to prosecute the arts of war, and from morning to night there would be seen groups here and there shooting at a target. It was with great difficulty that supplies could be obtained, and the Missionary had to exert every influence to save the soldiers from starving. This state of things lasted upwards of seven months, when on a sudden the detachment was recalled, a

report having been circulated that three thousand Brazilians had been ordered to displace the British. The fort was speedily blown up, the soldiers retired, and the Indians dispersed into the forests. The Missionary retired to Waraputa, not without painful reflections on what had passed; and he was afterwards heard to say, "that if he had to begin anew, he certainly would take care not to have anything to do with questions of a political nature and tendency."

It was agreed on by both governments that Pinara should be considered neutral ground till the boundary line could be definitely settled by a commission from either side to be appointed for that purpose. But up to this time things have remained *in statu quo*, and probably will remain so, there being no immediate interests at stake. The interior is too far distant, and the country so extensive, that hundreds of thousands may go and settle without at all interfering with the Brazils. The Indians alone will be the losers; but, taught by the past, we may hope that the fear of being carried into slavery will influence them to retire into the British territory, where they will be easier of access for the Missionaries. And although it has been asserted, that the Indians brought up in the savannahs of the interior, cannot live in the lower regions, the fact remains to be proved, there being no precedent to justify such a conclusion.

The padre, not regarding the stipulations, has resumed his post, and there is little doubt that most

of the Indians thereabout have been made nominal Christians. Their zeal assuredly is worthy of a better cause,—let but Protestants consider their responsibility.

On Mr. Youd's return to Waraputa, he found the place almost forsaken, the fields robbed by strangers, while his declining health imperatively demanded a change. Ever since his leaving Urwa rapids, he had been suffering from fever in consequence of poison administered to him, as there are reasons for suspecting, by one of the Indians. When there, it happened that two lads came to him for instruction, and one of them caused great joy to the Missionary, as he seemed to be a subject of grace. On a certain day, the boys having been with the Missionary upwards of ten months, the father came to summon them to attend a dance. He told the Missionary of his intention, who very properly replied, that if the boys chose to go, he could not have any objection to their doing so. The boys, however, refused their father's request, pointing out the dire consequences attending such revels. The father, believing the Missionary had influenced them, swore that he should pay for it with his life. On the next day he sent a leg of deer, which, there is too much reason to fear, he had poisoned; for Mr. and Mrs. Youd, having partaken of it, were soon afterwards taken ill. Mrs. Y. being near her confinement, refused to have recourse to an emetic, and died in the course of the same night; whilst himself, having taken one, by that means saved his life. But when an Indian has once

determined the death of a person, he will not rest till he has accomplished his design. Accordingly, not many days after, it would appear that he must have administered a second dose through a second hand to avoid suspicion. Mr. Youd saved himself by means of another emetic, but became seriously indisposed, a low fever seldom leaving him from that time. Just then it happened that he was directed to quit that settlement and form another at Waraputa. Although much weakened, the change at first seemed to do him good, and the Indian probably lost sight of him for a considerable time. After his return from Pinara, however, the same person made his appearance also at the latter place, and must, somehow or other, have administered a third dose, in which he fully succeeded. Mr. Youd having fallen asleep at his meal for the space of an hour, on his awaking, occasioned by acute pain, he had recourse to an emetic again ; but it was too late, and the poison took its full effects. He then tried other remedies which lengthened his life, but so weakened him, that, after a fortnight's time, he died on his passage home.

On hearing of his death, I mentioned the fact to the Indians at Bartica Grove, and great was their sorrow and emotion at the time, he having been respected and loved by them all. The mournful intelligence soon spread and reached Waraputa, where the old Indian was still living. On his hearing of it he said, "Now it is all well ;" went and discharged his gun, which is with them a token of joy, and loaded it a second time, when, behold, it burst, and in a few

minutes he was a corpse, the artery of the left arm having been torn asunder.

When I heard of the strange behaviour of this Indian, I thought it my duty to make inquiries, and found that there were too good grounds for suspecting the cook was aware of all that had passed, but, fearing her life would be required for that of the Missionary's, she did not reveal it to him. Mr. Youd was a zealous and most indefatigable Missionary, and the last day will testify that his labour has not been in vain. It must be said of him that he served the Lord with a devoted heart, and that, in his lonely travels in those wilds, he bore with submission the many trials and privations incident to a missionary life. The Lord has given him rest from his labours, and his works follow him.

Mr. Dayce, the catechist, having been dismissed from the mission, I placed William Simmons, a native teacher, there till another Missionary should arrive. This well-meaning young man, I grieve to relate, soon became incapacitated for the charge in consequence of sustaining a *coup de soleil*, from the effects of which he is never likely fully to recover. It was, therefore, with heartfelt pleasure that I welcomed the Rev. Mr. Pollitt, who formerly had been labouring as a catechist in the island of Jamaica, and who was sent to supply the place of Mr. Youd. It gave me great pleasure to accompany Mr. Pollitt to his allotted sphere of labour, and the delightful trip will not soon be forgotten. Great as was my joy when, after six days' hard labour, we arrived at Waraputa, the disappoint-

ment, on seeing the place, was no less keenly felt. "Is this the place!" I exclaimed; "all overgrown with grass, and but a handful of people!" But who will wonder when it is remembered that, after Mr. Youd's return from Pinara, he found Waraputa no more what it had been before? Most of those Indians who accompanied him there did not return again, but dispersed into the forests. Mr. Pollitt, however, was soon reconciled to the idea of being banished from all civilised society and intercourse with Christian brethren; and in the hope that within a short period things would assume another and more promising aspect, he returned to the Grove. Having completed his preparations, himself, Mrs. Pollitt, and two children proceeded on their way with a crew from the latter place. Mrs. P., from not being accustomed to travel in a canoe, became seriously ill; but, after some delay in consequence of her indisposition, all arrived safely at the station. While there, Mr. Pollitt made preparation for building another dwelling-house, as the one they occupied was found to be in a very dilapidated state. He also set the Indians to work at squaring stones for a new chapel, to the building of which Government had given the munificent sum of £500. His hopes revived when he saw the work progressing, and he began to feel reconciled to his solitary situation. After some months had passed he returned to the Grove, and thence to town to lay in a supply of needful articles, but on his return he met with an accident which would have proved fatal to himself and

others of his crew, but for the kind providence of his heavenly Father. Having been absent from home for more than three weeks, it was natural enough that he should wish to see his family; and as the morrow was the day of rest, his desire of reaching the place ere that day should dawn upon him was heightened by the prospect of joining his people in the house of prayer. Accordingly, he charged the Indians to proceed on their way as soon as the moon was up. They did so while he took some repose under his little tent affixed to the canoe. It was about two o'clock in the morning when they arrived at one of the rapids. They endeavoured to ascend, but being weak-handed, and not able to see their way clearly, they failed in the attempt. At this moment Mr. Pollitt was providentially roused out of his sleep; he heard the thundering noise of the waters, arose from his couch, and had just time enough to grasp one of the bushes which grow on the rocks. At the same time the canoe upset, and all the people, together with what it contained, drifted down the river. As to the Indians, not one was lost, for they saved themselves by means of their paddles, and by clinging to the canoe, although it was filled with water. As soon as they found it practicable they succeeded in emptying the canoe, which they do by pushing it to and fro; and having accomplished this, they proceeded to look for the Dominie. Mr. Pollitt was all the time in imminent danger of being drowned; the torrent causing him to move incessantly from one side to the other, had tired him; he wished to let go his hand,

but found it so cramped that he was not able. At this moment his sufferings were so great, that death itself appeared desirable to him, for on that very bush a species of stinging ants had made their nest, and these assailed him all over his body when it was above water. In this perilous situation he remained for several hours praying that the Lord might speedily deliver him by some means or other, either for life or by death. At last he heard the stroke of the paddles upon the canoe, and not many minutes had passed before the Indians came up and delivered him from the imminent danger he was in. Of the articles he had brought with him there remained nothing but one gun. Having no change, he travelled on with his wet clothes upon him, which brought on fever, from which he did not recover till his return to England.

It may be considered with what surprise and feelings of gratitude to Almighty God those at home, to whom he had been spared, listened to the account given by him of his adventure. And, although now so far removed from each other, he having gone to New South Wales to sow there the seeds of the everlasting word, the writer cannot close this mention of his friend without wishing him good luck in the name of the Lord.

Mr. Pollitt having returned to England, it was resolved by the Committee that Mr. Edmund Christian, a catechist, should occupy this station. He accepted the call with pleasure, but soon found that his health and strength were not equal to the task; and he was compelled likewise to return home for the restoration

of his health. The station has since been occupied by William Simmons, mentioned above, but is in a languishing state, there being but few Indians at the place. It is melancholy to reflect, that, after so much strength and labour spent, so little should have been accomplished. But brighter days may yet be in store for those benighted people; and the time may not be far distant when there, even, "instead of the thorn shall come up the fir-tree, and instead of the briar shall spring up the myrtle-tree."

Although but a slight impression has been made upon the Indians in general, by the successive labourers in the interior, the seed sown by the Missionaries has in some instances sprung up, and brought forth its fruit. Among others, I may mention Erie, the son of a chieftain, who is now employed as a teacher at Bartica Grove, and of whom more hereafter. "There are," writes Mr. Youd, in his journal, when at Waraputa, "some who appear to be not far from the kingdom of God. Erie and Alfred, a Macusie youth, brought up at the Grove, have finished their houses, and use every exertion to induce their countrymen to come and hear the word of God. Erie talks to his people by night, as they lie in their hammocks, smoking cigars, not far from a blazing fire. This is the time for thought among the Indians, when they weigh leisurely whatever they may have to think about. The chief began himself to feel the depravity of the human heart, and to weigh the things of time in the balances of the sanctuary. He said to his people, 'I

have tried sin, and done evil enough in my day; but it brings sorrow to the mind;—that I can tell from experience.’”

When an Indian begins to pay attention to the word of God, the change wrought in him is astonishing; his manner and actions are quite altered, and he says, “I am coming out of ignorance.”

Mr. Youd asked a Macusie Indian, “What he thought would become of us when we died?” He replied, that “he thought our bodies would remain in the earth, and decay; but that *the man in our eyes* would not die, but wander about.”

When taking a retrospect of his work, Mr. Youd observes, that “of all his labours among the Indians, he looked back with most pleasure on the work God had enabled him to commence among the Macusie and other tribes, in the interior; and he fully believed that they were prepared to receive the Gospel. He rejoiced that he had ever attempted to labour among them, although he had suffered severely from illness, and domestic trials.”

Mr. Youd, as has been stated, died on his passage home, and his body, consigned to a watery grave, is awaiting that glorious day, when the sea also shall give up its dead; and having sown in tears, he shall reap in joy. “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.”

CHAPTER XI.

BLESSING ATTENDING MISSIONARY LABOURS AT THE GROVE—
FRANZEN AND HIS CHILDREN—METHOD OF TRAINING AND
EDUCATING THE CHILDREN—DISCIPLINE IN SCHOOL AND
CHURCH.

THE writer has stated, elsewhere, his mode of proceeding in order to overcome the prejudices of the Indians, and to induce them to listen to the message of the Gospel. He succeeded beyond expectation, and, sooner than he could himself have believed, they gave heed to the word that was spoken. The preaching of Christ crucified attracted their attention; and, overwhelmed by the love he has shown to us, they became convinced of their awful state, and the need of such a Saviour. Of one and another, it might have been said, "Behold, he prayeth!" nor did they ask in vain of that God "who is no respecter of persons, but giveth liberally and upbraideth not." Those of their number whom I found most intelligent, and able to communicate their ideas with some degree of facility and perspicuity, I began to instruct daily, with a view of training them up as teachers. These were instructed

for the space of eighteen months, and being furnished with some knowledge of Scripture, and ripened by experience, they were admitted into the visible church of God, by the ordinance of baptism. One of this number, named Franzen, who had become impressed by the word under Mr. Youd's ministry, but had never been able to overcome his prejudices entirely, now came and built his house at the Grove. In his younger years, he had lived a dissipated life, and was renowned among his people as a great pei-man. It pleased the Lord to call him to the knowledge of his truth, and by it, to break through all that would hinder him from serving him with a devoted heart. Most cheerfully did he dedicate himself to the work of teaching, and became very humble, the more he learnt to understand the glorious truths of our holy faith. It was his only grief, that he could not serve the Lord as he wished to do, and this because of his ignorance and weakness. The seventh chapter of the Epistle to the Romans was of great service to him in this his mental struggle; and although he was conscious of his own infirmity, he learnt to depend on that grace which is made perfect in our weakness. Often have I heard him speak, with a glowing heart, of the love of Jesus, earnestly inviting and entreating, with tears, the people of his tribe to turn to the living God. Being one night out fishing, he caught a severe cold; and from that time his health began rapidly to decline. I saw him almost daily; and when telling him, one day, that this trial was likely to

be his last, his eyes brightened, and, taking me by the hand, he said, "Then you think I am so near heaven? now, then, I will begin to settle my affairs, and only think on Jesus; for, since I have known aright what He has done, I have ever wished to be with him." On my reading some verses of Romans viii., he remarked, "That is a lovely word, blessed Lord! and I thank thee that I feel persuaded, that nothing in heaven or earth shall ever separate me from thee." The day previous to his departure, he sent for the Dominie, saying, "I have called you to settle all about my wife and children. I feel persuaded that you will be their father." Then, calling in his three children, he said, "My dear children, you have no father; but the Dominie will be all to you: follow him, love him, learn well, and soon we shall see each other again. I am going to your mother"—she being dead. "Oh! my dear children! love your Saviour; for you know that he died for us. Will not you love him?" He then gave each a blessing; and joining their hands with mine, said, "Go now with your father. Why do you weep? I know he will care for you." After a little pause, he said, "Pray, oh pray!"—He was asked, "Do you feel happy?" "Very happy; but sometimes I seem to be alone, as if walking in the bush: at other times, it is dark all about me. But here," laying his hand upon his breast, "here is light—here is rest! I am very happy!" On leaving, I observed, "Franzen, look to Jesus. He will guide you till"—"Yes. Farewell, Dominie; soon we shall meet again!"

I called on him the following morning, but he seemed not to notice anything around him; his lips were moving, as if he were engaged in prayer. We all knelt at his bedside, commending his soul to the good Shepherd; and after a few hours, he entered into his rest. "Look ye and see, and mark the death of the righteous, for his end is peace."

The next who followed his immortal spirit into glory everlasting, was his favourite daughter Amelia. The death of her father seemed to make a deep impression upon her, and her sickly body soon began to show that she would not be much longer in this lower world. For some weeks she lived with us; but when she became unable to leave her hammock, she desired to be carried to her late father's cottage. Here the Missionary visited her often; and though but seven years old, she was prepared to enter into her rest. Many happy hours did I spend by her side. One day, when I was praying with the dear child, she pressed my hand, saying, "Thank you, sir! thank you!" At another time, having read to her about the new Jerusalem, she sat up in her hammock, and cheerfully discoursed on the subject: "Oh, yes!" she said, "soon I shall be there." On being asked, what made her believe that she should go there? she said, "Did not Jesus die for me also?"—"But you are a child: do you think you are so great a sinner as many others?" "Yes, sir, I am a child; but you have often told us, that even children need to pray for pardon, and for grace to change their hearts. I have thought

on these words, and prayed, and oh!"—here she sighed deeply, and wept—"I have felt my heart to be very sinful; but I know that Jesus has forgiven; Jesus has adopted me as one of his." "But you are yet young; would you not wish to live a little longer?" "Yes, I might wish it; but I am afraid I should be unthankful to my Saviour. I remember, you have told us"—meaning in school—"that in heaven there is no more sin, nor grief, nor death: thither I wish to go; and"—pausing a little—"soon I shall be there." She was hastening to her rest faster than I anticipated; and not having paid her a visit for several days, she sent to inform me, that she was going away, and wished to see me. I went, and conversed with her on the joys of heaven; but, being very weak, she appeared to take little notice of what was said. Having read, and prayed that the Lord in mercy might shorten her trial, and receive her into the joys of heaven, she raised herself, and uttered a loud and hearty Amen. Being asked, "Are you in great pain?" she replied, "Yes, sir, it is very great, but—" "Do you wish for anything I can do for you?" "No, sir; but"—with a faltering voice, she said, "will you please send a little coffee, sugar, and some candles, for I should like my brother and sister to watch over me?" "Well, do you wish for anything else?" "No, sir, I shall want nothing at all; for my friends I ask it: to-night I shall be in heaven." She then called, "John! where are you, my brother?" John drawing near to the side of her

hammock, she said, "Please watch over me this night, also my sister Leonora: and mind you love Jesus—see, I am very happy; I die." Her feelings overpowering her, she reclined in her hammock, and after a few hours breathed her last.

She was certainly a very remarkable child. Whenever she was at leisure, at home or in school, she would sit in some corner, with her little Testament or hymn-book open, and, though often urged to join the other children in their amusements, she constantly refused. She read and spoke English well, and committed a great portion of Scripture and many hymns to memory, apparently much pleased when she could say her tasks well.

Her elder sister did not long survive her; and she, also, died the death of the righteous, having sought and found pardon, through faith in the Saviour. She was about twelve years of age, and, having lived for some considerable time under our roof, she had made much progress, both in learning and domestic concerns. When she was taken seriously ill, I often conversed with her, but found her more reserved than her sister had been. She seemed, however, perfectly resigned to God's holy will and pleasure, and I never heard her utter a complaint, though she must have been a great sufferer. When opening to her the condition she was in, she replied—"I thank the blessed Jesus, for his mercy bestowed on me." I asked, "Do you, can you trust your soul to him?" "Yes, of this I never doubted!" "Are you persuaded," I continued,

"that your sins are forgiven you?" "I hope they will be forgiven me." "What makes you hope so?" "Why, sir, I have often read the verse, 'the blood of Jesus Christ, the Son of God, cleanseth us from all sin.' Then I thought, How can this be? till one sabbath, some time back, you made me understand it." "And how do you think your soul is made clean?" She then related the illustrations I had made use of, and added, "It is also said, 'purifying their hearts by faith.'" "And do you believe on the Son of God, Leonora?" "Yes, from that very day I felt something working in me, I know not what; but I think the Holy Spirit—which you say we all must pray for—he it is. I am ready: O blessed Jesus, receive me, for thou hast died for me." "Is the word of God sweet to your soul?" "Yes, indeed, but I beg you to give me one with larger print, for my eyes, I don't know why, are getting dark." This being done, she used to read for hours together, and it was truly edifying to see and converse with this dear child.

Being told one morning that she had spent a very restless night, I called on her in the course of the day, saying, "Well, Leonora, how are you to-day?" "This day I am to be quite well, for this I am sure will be my happiest day!" "Do you feel great pain?" "None whatever, but my feet are stiff and cold." "Are you at peace in your heart, and persuaded you shall go to heaven?" "Yes; and please tell my brother John that I wish to see him before I die.

Oh, sir, do take care of him; Jesus will bless you." John being called, and standing near her, she said, "John, my brother, you are left alone of our family; oh, do come to Jesus, for he is good. I am going"—her voice failing, she continued, after a considerable pause—"I am—to the angels in heaven; and this evening I shall be there." John seemed to be very much affected, and began to weep; but she looking in his face, said, "Brother, weep not, I shall soon be very happy. You learn, love." Fatigued with the exertion, she sank into her hammock. Some of her friends being present, we commended her in prayer to the Almighty Saviour, and when we rose she beckoned with her hand, but could not speak. At four P.M. she entered into her rest, sensible and happy to her last moment.

I feel persuaded that the first seeds of godliness were sown in the hearts of these children by their sainted father, when about to depart from this world of vanity and woe. He gave a simple but forcible testimony of the love and faithfulness of his Saviour, beseeching them with tears to make him their friend; and his entreaties were not in vain. The words of their dying father were not forgotten, and his testimony was owned and blessed of God. Would that all Christians, when about to enter the waters of Jordan, and to bid farewell to all they have enjoyed and loved here on earth, were equally faithful in leaving their testimony behind as those who have not served a hard master, but a gracious and merciful Saviour, whose

yoke is easy and whose burden is light! I am thankful to have this opportunity of recording the triumphs of God's sovereign grace; and bearing my humble testimony that whether we be parents, or engaged as teachers, no more is required of stewards than that they be found faithful. It is encouraging to witness the first dawnings of grace; and although the winter may intervene, and we be called upon to exercise patient waiting, we know that our labour shall not be in vain in the Lord. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they shall both alike be good."

Another of our little girls, about ten years of age, had been lingering for some time, and the doctor informed me that, humanly speaking, there was no hope of her recovery. When conversing with her on the joys of a better world, she said, "Yes, I long to be with Christ." At this I was agreeably surprised, having never heard her speak of Christ and her need of him. I therefore directed my questions more immediately to her heart, and was truly astonished at the knowledge of Scripture which she displayed. "My hope, my only hope is, Jesus died for me. I love him; I love Jesus ever since. I always liked to hear you talk of him." "Well, my dear Joanna," I replied, "you ought to thank him for his love, and be willing to give up yourself to him for life and death." "Yes, sir; he knows that I did so long ago."

Some of her relatives, hoping that a change might do her good, took her to the Massaroony river; but finding that she grew weaker every day, she desired them to bring her back again. On her return, she sent her grandmother to inform the Dominie of it. I went to see her, and found her suffering severely from pains in her knees; but she soon composed herself when I told her how much the Saviour suffered for us. Her state of mind was truly enviable; and ever afterward, when asked how she did, no complaint escaped her lips; but she always said, "Very well, sir." One evening, late, she called for the Dominie, and, on his arrival, said, "I am not baptized: will you not baptize me before I die?" I read to her how Jesus said, He that believeth and is baptized shall be saved. "I believe that his blood will wash me," she said. "I wished to ask you ever since. O sir, baptize me." After having spoken to her a few words of comfort, I baptized her. The scene was a truly solemn one, the room being filled with friends. A few days afterward, she departed this life in peace, having given charge that her corpse should be conveyed to the girls' school, and from thence to the grave, the children accompanying and singing a hymn.

This latter school will be seen in the sketch at the right-hand side of the Missionary's house. It stands in the midst of a garden, which is cultivated by the girls. Their number amounted to thirty-five in the year 1845, when I was obliged to leave in consequence of the failure of my health. There were at that time

ninety-three children in both schools, whom I deemed it a great privilege to instruct. The hours spent there I looked upon not as hours of labour but of recreation, although I soon found that the continued speaking for hours together, and day after day, in a tropical climate, began to undermine my health.

The Indian children are very fond of singing, and their voices are sweet and melodious; and the hearts of the labourers have often been cheered when they heard them sing at the hours of rising and going to rest. They have been taught between forty and fifty English tunes, and began to sing in parts. They are instructed in the English language, which, at the same time, is the medium of communicating and imparting knowledge to them. To this mode of proceeding I reluctantly consented; but what could I do, having children of seven different tribes, who either speak a distinct language, or in dialects differing as much as the German from the Dutch? In this I have succeeded beyond my expectation; and whilst they acquire the English, care is taken that their own language is not neglected. It may not be uninteresting to the reader to learn the plan which is pursued to Christianise as well as civilise these children; for, be it remembered that, in their natural state, they differ but little from the brute creation. On entering the school, the little stranger is allowed to look on for the space of a whole month, both at school and when at work in the garden. At last, a desire is called forth to learn the letters, and becoming

ashamed of standing idle when all are at work, he or she begins to join the other children. Such treatment is necessary, or else their parents and friends would soon remove them from school; and if once they conceive a dislike, no alteration of circumstances will modify their opinions, and they will never again come within the reach of the Missionary. At dawn of day a bell is rung to rouse them from their sleep; they then have their private devotions for half an hour, and afterwards proceed to the river, which flows hard by, to bathe. At six o'clock, they go to their work in the garden, under the superintendence of the schoolmaster, and labour, till the bugle calls them, at half-past seven, to prepare for prayer, which commences at a quarter to eight and lasts till half-past eight. This prayer-meeting is attended by the respective teachers of both schools with all the children; and any of the adults in the village are allowed to join. A portion of the Old Testament is read, explained, and applied; and when prayers are over, the children are expected to get up their tasks for school. At a quarter-past nine a bell is rung to call them to breakfast in the girls' school, at which the teachers are present, that they may superintend their behaviour and teach them to take their meals with propriety. At ten the bugle sounds, and they prepare to appear in school neat and clean in their attire. A hymn and prayer having opened the school, the master inspects their dress, hands, &c., and finding all right, proceeds to give them a drilling, which consists in marching to and fro and

keeping proper attitudes. The first lesson is dedicated to holy Scripture; and it is with much satisfaction that I am enabled to state they manifest a love for the word of God, and feel pleasure in committing large portions of it to memory. There have been a few who knew some of the epistles and a great number of psalms by heart; and they have found it sweet food for their souls in times of sickness, or when in distress. They receive a plain education, but what they are taught we have been most anxious that they should know thoroughly. Some of the boys have advanced as far in arithmetic as the rule of three; it has not been attempted to lead them further, it being deemed sufficient for their sphere of life. They are kept in school till one, when they are allowed to amuse themselves till two. The bugle sounds again, and they take their seats till four; the school hours being over, they go to work again in the garden till five. After this they take their dinner and have the rest of the evening for play, or preparing their lessons. At seven o'clock, they meet for prayers as in the morning, when singing, reading, and a short exposition of a portion from the New Testament, conclude the day.

With respect to the administering of discipline, much prudence and caution is required, for they must be made to feel that, whenever punishment is called for, it is for their good. The Indians very seldom, if at all, can overcome their feelings so as to correct their children, nor do they like to see it

done by any one else. Whenever, therefore, a case did occur which required chastisement, I was accustomed to call the parents or friends to witness the trial. This was conducted with all justice to the accused party. One witness was not considered sufficient, but where there were two and more, the offender was placed in sight of the school children; the offence was stated, and the boy or girl asked whether he or she was "guilty or not guilty." If he pleaded "not guilty," the witnesses were called up, their different statements taken, and the accused was allowed to cross-examine them, and, if need required, to enter upon his defence. If he pleaded "guilty," the case was stated, the consequences dwelt upon, and the whole school were asked, each in turn, what punishment they thought the offender had merited. This afforded me an excellent opportunity of becoming acquainted with the dispositions of the children. One would say, Give him forty stripes save one; another, twenty; and again, a third, six. I usually took the medium, acting thus as a moderator, but in no case administered the punishment unless the parent acquiesced in the fairness of the trial, and the child in the justice of it. One of the boys was then called on to administer the punishment; and I am happy to say that this mode of proceeding has tended to convince both old and young, that their children are not punished in anger, or when they have not deserved it. I remember instances when parents and friends have heartily thanked me, and gone away

under the impression that all was right and fair. Nay, they have at other times brought their children to me to correct them for misconduct. Such a course of proceeding has been found necessary, lest we should provoke the resentment of either the parents or the children, and that we may overcome the vindictive feelings common to the Indians.

One day an Indian boy was accused of having stolen some bread and fish from another; he had not been seen taking them, but they were found upon him. The witnesses did not succeed in identifying the bread and fish; and as these are given to them all alike, as part of their breakfast, I was willing to let him escape, although his deportment betrayed that he was really an offender. I made him take his place, and after a solemn and long pause, I exclaimed, Behold the boy who has been guilty of the deed! What is that on his brow? All looked at each other, whilst he lifted up his hand to feel what it was that had been noticed. He was called forth again, and frankly acknowledged his fault, and because he did so, the whole school adjudged that he should not undergo corporal punishment, and only required fourfold restoration.

At another time a dollar was stolen from the closet of one of the boys. The thief was not known; I therefore earnestly and affectionately admonished the children, that if the thief were among their number, he would restore the money to its place, inasmuch as there had been an Eye upon him when he took it. This had

the desired effect; the money was restored; and the boy who took it said that, when he heard me speak as I did, the thrilling thought had passed through his mind, Whose eye can this be but that of the Almighty? He asked for pardon, and obtained peace of conscience.

The same mode of proceeding is adopted respecting the members of the church, but I am thankful to say, that occasion for having recourse to it has only occurred three or four times. If any one be accused of sin, our plan of proceeding is as follows:—We call upon the offending member, and confront him with his accuser, taking care that the party accused should feel that the report has been brought to the minister from a sense of duty and love. This circumstance has often had the desired effect of leading the offender to repentance or reconciliation, as the case might be. But in case he is not willing to acknowledge his fault, he is accused before all the members of the church; the case is then fully debated, and they give their judgment as to the length of time during which he shall not be permitted to join the holy communion, and he is accordingly excluded, and the offence noted down in a book. Such a mode of proceeding has this advantage, that if a minister is removed, and another succeeds him, the latter has the opportunity of knowing his flock pretty correctly, by referring to that book. In the mean time, the excluded member is visited and spoken to, and prayed with; and when the time of his exclusion

from partaking of the Lord's supper has expired, it is expected of him that he should make an open avowal before the church, and express his sorrow for the past, and his desire to live hereafter a life of holiness and righteousness. He is then again received to the full enjoyment of all the Christian privileges, and welcomed back to the fold of Christ.

I can bear testimony to the blessed effect which this mode of proceeding has had upon the character of the Indians, while at the same time the offender was constrained to feel the justice of the sentence, pronounced not by any single individual, even though that individual should be the minister, but after his case had been fairly tried and judged by his own people. It has also made the Christians watchful over their own and each other's conduct; and led them to sorrow after a godly sort; it has wrought "carefulness, clearing of themselves, yea, indignation, yea, vehement desire, yea, zeal, yea, revenge! in all things they have approved themselves to be clear in the matter."

The girls are instructed in plain needlework, cooking, washing, and other household matters. In their turn, the older ones have to assist in the kitchen, in nursing the sick, in cleaning the house, and washing their clothes. On Fridays I have found it necessary to instruct them in general knowledge, to which I have dedicated two hours. This was found needful, as I was asked by the children such questions as these—"Dominie, is the moon broken? how is it that

sometimes we see her whole, and then again only a small piece? How is it that the river at certain times runs backward, and that every fortnight the water rises higher than at other times?"

There is perhaps no lesson, excepting their Scriptural one, which they look forward to with so much pleasure, as that on general knowledge; and I cannot forbear to relate a circumstance which I never remember without a smile. A new schoolmaster having arrived from Georgetown, was present at one of these lessons. It was my custom to recapitulate what had been taught in a former lesson, that I might see whether the children had comprehended and retained the subject in question. I had been speaking to them on electricity, and explaining the phenomena of thunder and lightning. Among other questions, I asked, "Is there such a thing as a thunderbolt?" The answer was, "No." Upon this, the master in his wisdom cried out, "To be sure there is, for I have seen it with my own eyes." The children burst out laughing, at which he became very angry; he protested that his mother had scraped the stone, and given it to him, and he had been cured by it from fits. I called both the children and the master to order, observing that, if he wished to learn more on the subject, he should wait on me when at leisure. Meanwhile, I called on one of the boys to disprove the existence of the thunderbolt. "Why, Dominie," he said, "you told us that men and beasts have been found struck by lightning, and that part of their bodies had been found to exhibit

blue specks, or a singed appearance; if they had been killed by a stone there would have been found wounds. Again, you told us that the sword has been melted in the sheath, and the gold in the purse, and that neither sheath nor purse was found hurt; it could not, therefore, have been a stone which struck them." After a few days, the master came and bitterly complained of the boys, requesting me to punish them; and when I inquired for what, he said, "Why, sir, they find everywhere a thunderbolt, and try to make a fool of me." I observed that I was sorry for their naughty behaviour; but thought it best to part with him, as I feared he would never gain their confidence and respect.

The Indian, as has been observed elsewhere, is idle in his habits, and nothing but hunger will stir him up to exertion. In order to wean the children from their natural indolence, and rouse them to exertion, I have introduced among them various kinds of games, and the result has shown that both their bodily health and morals have improved in the exercise of them. They have also been encouraged in the manufacturing of various articles, and he who succeeded best carried off the prize. The children assisted me in the construction of a wharf, and of a fish-pond, and take pleasure in being called on to exercise their ingenuity. Their attention having been called in school to the principle of levers, they applied them to the raising up of heavy pieces of timber, stones, &c., and astonished their friends and parents.

Instances have come to my knowledge, where children have been made a blessing to their parents by simply relating to them what they had been taught at school.

It is to be hoped that the rising generation will advance to a better state of things, in dependence on the Divine word, that wherever godliness is promoted, it will be found "profitable unto all things, having the promise of the life that now is, and of that which is to come."

CHAPTER XII.

TRAINING OF NATIVE TEACHERS—MODE OF ANSWERING OBJECTIONS RELATING TO THE DOCTRINES OF THE RESURRECTION OF THE BODY, AND THE HOLY TRINITY—EXTRACTS FROM THE WRITER'S JOURNAL—TRAVELS IN THE INTERIOR, AND DANGERS ATTENDING THEM—THE INDIANS' INGENUITY IN CATCHING TURTLE—DANGERS FROM REPTILES—CONTRIBUTIONS TO THE BUILDING OF THE CHAPEL—DIFFICULTY IN PROCURING A LIVELIHOOD—PURCHASE OF COMMUNION PLATE AND BELL—PROPOSED PLAN OF GOVERNMENT TO CIVILISE THE INDIANS, AND PROBABLE RESULTS.

AS soon as some of the Indians were deemed fitted and prepared for the work of evangelising others, I sent them in all directions, that they might tell their countrymen of the great and wonderful works of God. The effect produced by their preaching was truly astonishing, for then the Indians came flocking from all quarters to hear more from the Dominie himself. They invited me, in return, to come and see them, and I gladly availed myself of this open door, in order that our mutual friendship might be strengthened, and prepare them for the preaching of

the Gospel. Mr. Edmund Christian having been sent from England to assist me in my labours, I was enabled to spend a considerable time in travelling from place to place, preaching to them Jesus and the resurrection from the dead. No statement captivated their attention so much as that of the resurrection of the dead; and, like the Athenians of old, some wished to hear more of it, whilst others were heard saying, "That is a very strange thing." The Indians, in common with others, were in the habit of putting many curious questions relating to this subject, as to the identity of the bodies with which they would rise; and whether they would be sustained then by meat and drink, as they are now? To the first question I was accustomed to reply, that the Bible teaches us plainly that we must all appear before the judgment seat of Christ; and then would illustrate the identity of our bodies from the well-known change which takes place in the caterpillar, first assuming the form of a chrysalis, and afterwards that of the butterfly, of which they see amongst them such brilliant and beautiful varieties. To the latter, I answered, that we are taught by the Apostle, that when the Lord shall appear, "he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself." In the Gospel, Luke xxi. 42, 43, we are told, I continued, that the Saviour after his resurrection from the dead, partook of a broiled fish, and of

an honeycomb; the inference to be drawn, therefore, is easy enough. This seemed to satisfy their curiosity; but if any asked any further questions, I was not ashamed to say, that I did not know how to answer them, as the Bible did not tell us any more. I then usually preached unto them Jesus, and told them that, if they wished to have an interest in the resurrection of the blessed, they must first, even now, come unto him for pardon, and for the sanctification of the Spirit, and thus be made fit for the inheritance of the saints in light. The doctrine of the Holy Trinity was not less wonderful to them; and I did not shrink from stating that this is a mystery, which no mortal man was ever yet able to comprehend; but that it is revealed to us for practical purposes, and is the main-spring in the plan of our redemption. The Father so loved the world that he gave his only begotten Son; the Son being both God and man in the person of Jesus Christ, reconciled us by the blood of his cross; and the Holy Ghost proceeding from the Father and the Son, applies this great work to the individual sinner by convincing him of sin, of righteousness, and of judgment; and in doing so, makes him fit for the kingdom of God—the kingdom of grace here on earth—the kingdom of glory in the world to come. In order to accommodate myself to their understanding, I told them that, although each of them had a spirit, a soul, and a body, yet was the individual not three, but one man. But, continued I, if ye do

not comprehend yourself, a man who once was not, how will you comprehend Him who is eternal? Their simple faith frequently triumphed in spite of all that unbelief can urge against mysteries in religion; and being taught to bring into subjection every thought that exalteth itself against the knowledge of Christ, there are found among these Indians those who, when asked, are able to give a reason of the hope that is in them.

I may be allowed here to narrate a few incidents which occurred to me in my journeyings among that interesting people, so as to elucidate their readiness to be instructed, and the difficulties to be encountered by the way. In referring to my journal of the year 1842, I find the following narrative:—"October 12th. We set out to-day, accompanied by Erie, the converted chief of the Carabeese tribe, and Frederic, my Arrawak interpreter. On the following day we halted at an Arrawak settlement. Some of the people, who occasionally visit the Grove, gave us a hearty welcome: others had absented themselves, having previously heard of our coming. With those whom we met we spent a few hours in reading, prayer, and conversation; and departed with their blessings on us and on our journey. After some hours' sail we entered a creek, difficult of access on account of the overhanging trees which had, here and there, fallen across. As we had to cut our way through them, we necessarily lost much time; so that it was sunset before we arrived at the settlement, which otherwise we might have reached in

two hours. The barking of the dogs announced to the inmates the arrival of strangers; and before long we were surrounded by some twenty people and children, all in a perfect state of nudity, and painted all over. When they had lighted a large fire, at some distance from the huts, we were welcomed, and bidden to be seated. After a considerable pause, Erie arose to address them on the object of our visiting them; and in a lively and pleasing manner he explained to them the end for which Christ Jesus came into the world. It was a lovely scene, and a peculiarly fine evening: the richly-studded tropical firmament seemed to smile: nothing but the monotonous sound of the toad interrupted the death-like silence with which both young and old listened to the stranger.

“Erie having ended his discourse, a woman stepped forward and said, ‘Dominie, we are anxious to learn, but are hindered by the men; and you live so far away that we cannot go and see you.’ One of the men replied, ‘I some time back asked a minister to baptize me, but he told me that then I must not get drunk, that I must no more dance, and must be married to one wife; and that I would not promise him, so he refused to baptize me, and I went away, being angry with him.’ I then took up the conversation, beseeching them to come to Jesus and be reconciled to God. It was late when we retired to rest in one of the huts they had pointed out to us; but the myriads of vermin of all kinds did not permit us to enjoy a wink of sleep. The filthiness of this

people's habits will hardly be credited by the reader, but it is a fact that the little children could scarcely be distinguished from negro children, and their cry grieved my heart when, on examination, I found them tormented by all kinds of vermin.

"October 15th.—In the course of the afternoon we reached a creek, which led us into a kind of savannah. No sooner did the people hear of our arrival, than upwards of eighty collected in one of the houses; and I read to them, for hours together, in their own language, the history of our Lord's sufferings and death. Upon coming to the betrayal of Jesus by Judas, several heaved a deep sigh, as if to condemn such base ingratitude; and when I read the account of Peter's denial, tears started in the eyes of many who were listening. Fearing lest I should weary them, I began to explain what they had heard; but upon laying the book aside, they asked, 'Are you going to stop reading?' I replied, 'If you are anxious to hear more, I will proceed.' Whereupon they answered, 'We are not yet tired, for this we have never heard before.' It was near eleven at night when I left off reading and speaking; and during the whole of the night I overheard parties conversing with each other on what they had heard. This was indeed a joyful day.

"October 16th.—It was not yet seven A.M. when the Indians came and seated themselves around me. I read to them the parable of the ten virgins, and required Frederic to explain it to them. They seemed

to be very attentive, and I regret that these poor people live at such a distance from me; nearly a hundred miles; otherwise I might see them oftener. They begged hard that I would send them a teacher, and promised to do all in their power to make him comfortable and happy. But where is the man to be sent? I promised, however, to do what I could to fulfil their desire.

“ October 20th.—We reached an encampment in the Pomeroon, and gave timely notice to the people of our intention of meeting them on a convenient spot. We proceeded thither the following morning; and, to our joy, about eighty Carabeese collected during the day. Toward evening, Erie began addressing them on the object of our visit; and never have I witnessed a people more attentive than these were. They seemed to hang upon the lips of the preacher, who, in a glowing and simple manner, stated the love of God in having given his Son for them, that through him they might be saved. ‘ We have never heard this before,’ replied the chief: ‘ we could wish you lived among us, then we and our children might learn more of that good word; but there is none that careth for us.’ Erie, who was sometimes interrupted by the remarks which they made as he went on, proceeded, reasoning with them on their lost condition, and reproving them for their backwardness in availing themselves of the offer of the Almighty now made unto them. Seeing that it was getting late, I dismissed them, saying, ‘ I hope, dear friends, what you have heard to-day you will

never forget.' 'No,' replied one of the old people, 'we shall remember; but why do you not come and stop with us?' Being informed that I was living on the Essequibo, and that there were many who loved God, he said, 'Well, we shall go and see you there.' After I had retired to rest, they invited Erie to come into the house in which they had slung their hammocks, and tell them something more. He consented; and, seating himself with them around the fire, engaged their attention till four o'clock in the morning. At last they began to ask questions, till the conversation became so loud that I awoke, and found that the sun was already risen upon us. As soon as the Indians perceived that I was stirring, they came up-stairs, and, seating themselves around, desired once more to hear of God. My sympathies were awakened when I beheld this interesting people; but how to help them I knew not. 'Will you not leave this man with us?' meaning Erie, they inquired. 'You have only told us so much as to make us wish for more.' 'Ask him yourselves,' I replied; 'but I know there are Carabeese at Waraputa also whom he would not like to leave: if you are in earnest to know more about God, you had better go to him.' 'That cannot be: we will not, and must not, leave the place where our fathers lie buried,' was their answer. 'But the whole earth is the Lord's, and the fulness thereof,' I said: 'when death comes, you will have to quit it, and then what is to become of your souls?' At this they seemed much cast down, and had a good deal to

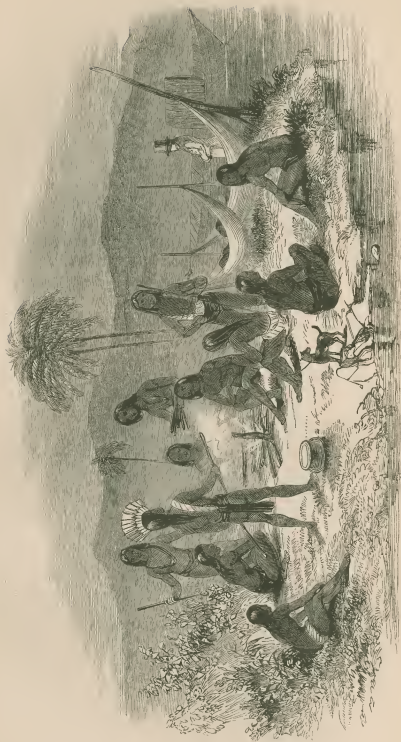
say. The day advancing, we prepared for leaving; and having sung a hymn, and commended them to the God of all mercies, we bade them farewell, and returned to the Grove."

I am thankful to state that there is at present a mission among this interesting people, which is carried on under the auspices of the Society for the Propagation of the Gospel in Foreign Parts. The Rev. Mr. Brett, the Missionary, has met with much that is encouraging; and I earnestly pray that his life may be long preserved, and his labours abundantly blessed by Almighty God.

The Indians in the interior live scattered over a large tract of country along the banks of the rivers and their tributaries. They wander from place to place; and a family which the Missionary has visited to-day, he will not find on the same spot within the space of a few months. This circumstance occasions him many disappointments in his travels; and it may happen that, after having travelled for weeks together, he will have to return without having found one family at home. The dry season is the time for travelling, and it is at this very time that they are engaged in expeditions for hunting and fishing, or else in preparing their fields; and the latter being sometimes at a considerable distance from their dwellings, they do not return home till they have finished the task. But notwithstanding all this, the Missionary ought to rejoice in being the Lord's messenger; and if but one soul should be given him for his hire, there is no

reason why he should be cast down, as, even then, he has been made the instrument of performing a great and glorious work. When thus disappointed, I have often endeavoured to realise the unspeakable worth of a single soul, and this has at all times tended to silence every murmuring thought, as well as to stir up to greater diligence to work while it is day, for the night soon cometh when no man can work. The Missionary who does not feel happy in being made the instrument of saving ten when preaching to a hundred, will never be honoured with hundreds when preaching to thousands.

In these my lonely travels in the interior, when I have justly considered myself as being buried alive as respects society, I have felt as happy as every Christian may be when realising his heavenly calling; and believing that where he is, there he is placed by the providence of God, and has a work to do. This power of realising my call to accomplish the work given me to do, has often kept my mind at perfect peace in times of imminent danger and in the midst of necessities. I should be wanting in my duty to my Lord and Master were I to be forgetful of the many preservations of my life from threatening danger by men and beasts. And although at times I broke the last bread to my crew, the evening did not arrive but an abundant supply of fish and game was procured by the use of means. I have never received any harm from any of the Indians, although it may be easily conceived I might have given them offence when least I thought it. It



ENCAMPMENT AT ONISSARO ON THE ESSEQUIBO.

is true, the Indian is very suspicious of the white man; and who can wonder when it is remembered what treatment in most cases his countrymen have received from Europeans? But it is also true that when an Indian is once made a friend, he will go through fire and water, and give life itself, to prove his friendship sincere and lasting. I remember a circumstance which forcibly illustrates the truth of what I have said respecting the attachment of the Indians.

Having encamped one evening, when travelling in the interior, at a place called Onissaro, where alligators abound, the Indians, in cleaning the game, left the entrails of the animals on the sand beach. The scent of them attracted an unusual number of alligators to the spot. The moon shone brightly, and they were seen moving under water by the waves occasioned on the surface. The people having retired to rest, I was reading under my tent in the canoe, and was soon convinced that these voracious creatures were assembled in great numbers, from the strong musk smell that was given out from beneath the water. Presently one came up close to my canoe drawing his breath, which, in the stillness of the night, sounded terrific. I started on my couch, and wishing to get a peep at the creature, drew aside the little curtain; but he had sunk. A few minutes after, I felt the canoe moving, and thinking that one of the alligators had got into it, I grasped a cutlass which was near me, and, seeing my curtain move, I was just about to give a violent blow, when the thought flashed across my mind, Perhaps it is one,

of the people; I therefore asked, "Who is there?" "John," was the answer. "What do you want?" "I see," said he, "that there are 'juhuru caimanu,'" that is, many alligators, "around you, and I am come to take care of you." Most thankful was I for not having struck the blow; and after recovering myself a little, I tried to persuade the Indian to go and lie down in his hammock, which he had slung high under some trees; but he positively refused. He sat down on a bench before the tent with a spear between his legs, and there he remained till break of day. After the excitement was over, I fell sound asleep, and when I awoke, found the Indian still sitting there.

Alligators abound in the Upper Essequibo, and more especially in the creeks. I have seen as many as ten at one time basking themselves in the sun and swimming on the water like logs of wood. They are afraid of men and quite harmless, provided they are left unmolested; but when bereaved of their young they are very ferocious. Erie, who accompanied me, told me that there he lost one of his people. The Indians, in order to see the fish more distinctly in the dark waters of the creeks, are accustomed to climb on the trees which line their banks, from which they shoot them when passing by. One of his people, when drawing the bow, slipped off the branch and fell into the water, when an alligator bit off his leg. He bled to death in a few minutes. At another place higher up the river, Erie called my attention to an amusing incident which occurred to one of his

people. Falling off the tree in the manner just described, he fell upon an alligator's back. The Indian no sooner perceived what had happened, and felt that the creature was moving under him, than he placed himself in a riding position and clasped his hands round the alligator's body. He was now dragged through the water across the creek, where the creature climbed up through the bush, by which the Indian's back was much lacerated; he returned to the creek, and dragging him through, tried to climb upon the opposite bank. This being rather steep, he was slow in effecting it, and the Indian observing this to be a favourable moment to make his escape, threw himself backward, and, swimming across, saved his life. It may be easily conceived, that both the rider and his horse were equally glad of getting rid one of the other.

Although wild beasts are heard prowling about in the night, and have frequently approached near my encampment, I have never been molested by them. A large fire having been kindled as a means of keeping off the tigers, we have laid ourselves down and slept in peace. The mode in which the Indians catch the water-turtle, and the sagacity with which they spy out the eggs laid in the sand, are very amusing. The turtle lays its eggs during the night, and all at the same time, to the number of twenty-five or thirty, of the size of a pigeon's egg. Having burrowed a hole of six or eight inches in depth and completed its work, it covers the eggs over with sand and makes the

surface perfectly smooth. And lest they should be traced in the sand, it walks round and round in large circles crossing each other, so as to baffle any one except the Indians in the attempt to find out its nest. If the Indians wish to catch the creature itself, they bury themselves in the sand at a considerable distance from the water, and when it is nearest, they suddenly arise and give it chase. When they have overtaken it, they turn it up, and fastening two sticks in the apertures of the head and hind parts, leave it there till the morning; repeating the same stratagem again and again. They catch often a considerable number during one night. The turtles, when stewed, are very good eating, and the eggs are very nutritious.

The larger kind, of which some are found to weigh above a hundred weight, and are by the Indians considered a great delicacy, are shot with an arrow, around which is wound a long string. They shoot the arrow so as to cause it to fall upon the creature's back; and coming with great force, and from a considerable height, it pierces the shell, which is not very hard. As soon as the creature takes to the water, the shaft of the arrow disengages itself from the point, the latter being fastened into it slightly. The string now unravels, the shaft swimming on the top of the water, shows the direction where the turtle has sunk down. The Indians then take their canoes and make for the place where the arrow is seen. One of them lays hold on the string, and very softly pulls the creature to the surface of the water. As soon as the turtle is

seen, two or three large arrows, with barbs, are shot at it, fastened to stronger strings. They aim, if possible, at the apertures of its extremities; and if they succeed in sending an arrow into one of them, they are sure of their game. But even if they fail in effecting this, the arrows, being shot with great force, frequently penetrate the shell, and the turtle being drawn a second time to the surface, one or two of the Indians then get hold of it, and try to turn it into the canoe, which they generally succeed in accomplishing, though not without some difficulty, as these creatures struggle very hard. They display considerable skill in shooting their arrows, and practise patiently till they attain to some degree of dexterity. A flat piece of wood, or of the bark of a tree, is placed on the sand; they measure a certain distance, say forty yards, and try again and again till they have found the proper angle of elevation; and having once hit the mark, they very seldom miss it afterwards. They then change the distance to more or less, till at last they become quite expert in the game. I have been astonished at the correctness with which the Indians will measure a given distance with the eye, though they are perfectly ignorant of trigonometrical measuring. They display the same shrewdness in measuring heights; and they can tell beforehand whether the arrow will fetch down a bird, or not. They prefer our fire-arms in shooting game, and the arrow when shooting fish.

On my expressing a wish to possess the skin of an alligator, a huntsman went in search of one. He

succeeded in finding one close to the place where our company halted to take their breakfast. Fifteen shots having been fired at the creature, I guessed what he was about, and proceeded to the spot in my canoe. The animal was seen in six feet water, and although his jaws were perforated by several balls, he was lying perfectly quiet. The Indians having been sent to fetch a strong rope, I made a loop, and hanging it over a forked stick, succeeded in slipping it over his head. The loop was drawn, and the rope having been fastened to the canoe, the Indians were told to proceed. When arriving at our rendezvous, we tried to drag him upon the land, but such was the strength of the creature, that fourteen people pulled with all their might, and were not able to bring him up, he having fixed his fore feet against some roots of a fallen tree. Being at length exhausted, he allowed himself to be dragged to land; and to try the strength of his jaws, I took a stick of hard wood and put it into his mouth. After some time he gave a bite, and on withdrawing the stick, the bite was found to be an inch deep. He was killed by the Indians, and skinned, and measured nine feet and a half; but being so far from home, the flesh was spoiled before the men succeeded in curing it.*

The rapids in the interior present a great obstacle to the traveller, and the ascending as well as the

* The largest ever seen have never been known to exceed fourteen feet.



SHOOTING THE FALLS IN THE ESSEQUIBO.

shooting them is often attended with danger and loss of life. Whenever occasion made it necessary to shoot the rapids, I used to assemble my people for prayer ; and having read a suitable passage from Scripture and delivered a short address, they were encouraged to behave valiantly, and trust to him who is the Lord of life and death. On one of these occasions I was nearly swamped, a wave striking into the canoe from the side of a sunken rock. On another the Indians would not allow me to remain in the canoe, as they perceived the descent would be attended with danger. The canoe was therefore unloaded, and the baggage carried overland to the foot of the rapids, which necessarily takes up much time. I then proceeded, and placing myself on one of the rocks, watched the boat with great anxiety. It is an exciting moment when once the canoe is in the current, shooting along with the swiftness of an arrow ; she arrives at the edge of the fall, and, balancing for a second, plunges into the surf, where, for a moment, she seems to be buried. She is seen emerging again, and, obeying the helm of the steersman, surmounts the waves caused by the conflicting currents. A mistake on the part of the foreman, or the pilot, at the helm, would cause her either to split by coming in contact with rocks, or to sink, being swamped by the waves. At this time the canoe ran upon a sunken rock ; in a moment the Indians were seen in the water ; this caused her to get afloat, and in another moment every Indian was again seen in his seat. I feel persuaded that none but

Indians are able to escape the danger attending such adventures, and even amongst them it frequently happens that whole families are lost in the attempt.

The Indian's sight is very keen, his hearing most acute, and his sense of smelling equally so. This circumstance enables him to detect at once whenever a serpent is near, there being always a scent of musk, more or less powerful. It would not be safe for a European to travel through the dense forest without being armed with a cutlass, and having an Indian before and behind him. It nevertheless happens that Indians are bitten by serpents, and I remember several cases which proved fatal. One of my communicants being in search of armadilloes, happened to be bitten by a snake, which was lying at the mouth of the hole of the armadillo. He perceived the scent, but supposed it to emanate from the animal he was in pursuit of. On urging the dog to creep into the hole, the sagacious animal refused to do so, upon which he came near to clear away some leaves that had accumulated at the mouth of it. In doing this he trod upon the snake, which, lifting himself up, happened to creep into one of the legs of his trousers, and gave him several bites. He succeeded in killing him; but the quantity of poison injected into the wounds, caused his leg to swell to an enormous size. On finding his companion, he sent him to the Dominie to inform him of what had happened. I went and took him to the Grove, but all the means I applied proved ineffectual; he died of mortification, having for eleven days endured the most

excruciating pain. This circumstance happened when the late Bishop of Barbadoes, Dr. Coleridge, was on a visit to the mission. The process of absorption being so rapid, the amputation of the limb could not have saved him. He departed in the faith of Christ. If an Indian is bitten in his finger, which, however, occurs very rarely, he chops it off with one stroke of his knife. But when bitten in the heel, which happens oftener, or in any other part of the body, he kills the snake, chops off the head, and cuts it up, till it is something like a paste, he then binds it upon the wound, and leaves it there till it becomes perfectly dry. He goes in search of a plant, called in their language "boroo-boroo," and having dug out a sufficient quantity of roots, makes a decoction of them, which he drinks and pours upon the wound. I have known several cases of recovery by means of this root; but the individuals bitten, though healed, have betrayed, at times, a painful state of aberration of mind, and were affected with a trembling of all their limbs. The Indians would prefer encountering a tiger to the insidious attacks of a serpent. Their horror of these reptiles is very great, and an Indian will never allow a snake to make his escape, though, in the attempt to destroy him, he should expose himself to the danger of being bitten. The snakes are very fond of creeping into houses, and the greatest care is required to keep the place clean from grass and underwood. One day, when I was absent, a snake was found in the pantry. The cook, on entering it, perceived that a snake was

there by the smell, and called upon Mrs. Bernau to retreat. In a few seconds she succeeded in discovering him coiled up between two barrels. This was, indeed, a providential escape; an Indian was called, and ere the creature had time to uncoil himself, the Indian had fixed in him several arrows; he measured near nine feet.

I feel no pleasure in relating incidents of this kind; but I do it to illustrate the kind providence of Him who, when he sends his servants with the message of his love to sinful man, is able also to protect them in the midst of so many and great dangers. "I will mention the loving-kindness of the Lord; his praise shall be always in my mouth," ought to be my motto; and "I believed, therefore have I spoken," that those who hear may learn to fear Him that is to be feared. Finding that the school-room, where hitherto the little flock had assembled for worship, became too small, I determined on building a chapel. I made application to the governor of the colony, and obtained the munificent sum of £500. This sum was readily granted me, as, on representation to the governor, I had succeeded in abolishing the giving of presents to the Indians, which, among other articles, consisted also of a cask of rum year after year. The scene which ensued, whenever the Indians received this present, baffles description, and was a disgrace to a Christian government. The Indians themselves were not so much the gainers, as the persons in charge of distributing those presents; and, without wishing to

cast a reflection upon any one, I have no scruple in stating the fact. But charity requires us to bury in oblivion all that is past, and to rejoice that better times have arrived, although, I fear, too late for the salvation of the Indian race.

I succeeded in raising £250 by subscriptions from Christian friends in the colony. When I happened to mention the circumstance to the Indians, and called upon them to come forward to help the work, they showed the greatest willingness to do what lay in their power; yea, they have done beyond their power, for their liberality did indeed abound in their poverty. "What shall we do, what can we do?" was the question asked by them. "Those of you," I replied, "who have learnt to square timber, will go to work in the neighbouring wood-cutting establishments; others will sell game and fish to me for the benefit of the children, and others may manufacture curiosities and lay by some money, which they may realise from the sale of them." Others again offered to prepare timber for the intended church, and were willing to labour in any other capacity. This I refused, as I intended to build by contract, and by this means hoped to afford them an opportunity of working for wages with the contractor. The women also came, inquiring what they could do to help in so desirable an object. To these I replied, "I know that you keep fowls; set a hen apart, and call it 'the mission hen;' sell the eggs she lays, rear some young, and I feel persuaded you will have some money to give." Some of the

women brought their ornaments to be disposed of for the same object. The children also asked, "And what can we do?" "You that have parents," I answered, "ask your parents to give you a hen, and I will give you the food for her; sell the eggs and rear chickens, and bring them for sale to me." All rejoiced at the proposed plan, and did accordingly. Those of the people, however, who went to labour at the woodcutters', soon returned, saying, "Dominie, we will not go again to that place." "Why not?" I inquired. "Because that man is cursing and swearing from morning to night." I was truly sorry at this untoward circumstance, as I had hoped that by this means the Indians might be induced to earn their livelihood in future. They also advanced another reason why they intended not to return again to that place, which was, that, instead of receiving their wages on Saturday afternoon, they were not paid off till Sunday morning, which circumstance hindered them from attending Divine worship. I have been sometimes accused by men of that description of having prevented the Indians from going to work; but accusations of such a nature carry their own refutation with them. Although, therefore, I could not but grieve, I never took the trouble to refute, or gainsay, misrepresentations of this kind. It now became necessary to think of some plan to enable these people to procure a livelihood. The calls for work became more urgent, and I obtained leave to purchase a large boat, which carried the firewood the Indians were cutting to town,

or to some of the estates. Sometimes she was freighted with gravel and rock-stone, to be sold in Georgetown. I have been asked, why I did not encourage my Indians to go and work on the sugar plantations? To this I must reply, that there are several reasons why the Indian himself does not choose to do this. The distance is too great, the nearest plantation being about fifty miles from the Grove. The Indian does not like to work in company with the negroes, though he should earn double the wages by doing so. And, lastly, the Indian does not understand anything about agriculture of any kind; and having in times past seen the work performed by slaves only, he cannot associate the idea of free labour with the performance of it. The change of condition for both the Indian and the negro is too recent for them to be able to divest themselves of all prejudices. This must be the work of time, reflection, and observation. I am sorry to state, that the boat, which hitherto procured a livelihood for the Indians, and at the same time supplied the wants of the mission, has become a total wreck since my return to England.

The chapel being now in progress of building, rejoiced the people very much. After ten months' time, I called upon them to bring in their collections and contributions; and I was as much astonished as rejoiced, to find that the whole amounted to £150. This large sum was contributed by about four hundred individuals, both Christians and heathens. It may

be necessary to remark, that both labour of every kind, and provisions, are dear. Thus a labouring man will earn one shilling and six-pence per day, or two shillings and three-pence without food; a mechanic, a dollar, or one dollar and a half: the dollar may be reckoned at four shillings and twopence. The common price of a fowl is from three to four shillings; and I paid the people the same price which they might have got anywhere else for their labour or their provisions. This I did to cut off all occasion of evil-speaking, both among the Indians, and the enemies of the mission, and to show them that our desire was to seek not theirs, but them. When the chapel was completed, I made arrangements to have it consecrated by the Lord Bishop of Guiana. On referring to my journal, I find the following noted down on the occasion:—"At the opening of our new chapel, which took place some time before its consecration, I had the joy of baptizing twenty-six adult Indians, who had been under instruction and probation for more than eighteen months. Of some I can confidently say, 'They were as sheep going astray; but are now returned unto the Shepherd and Bishop of their souls.' Of others I am less confident, though by no means suspicious. On new-year's day, I baptized John Henry Sing, a Hindoo, who has since returned to India, and of whom, I hope that he may become a blessing to his countrymen. With him were baptized three Accaway youths, one Arrawak, and one Carabeese, all of whom had been well

instructed in the truths of Christianity, and were orphans. On the 5th January, 1843, we had the pleasure of seeing the Bishop, the Governor, the Archdeacon, and several members of the council, arrive at the Grove. On the day following the Bishop and Archdeacon examined the schools, and expressed themselves gratified with the appearance and progress of the children. The Bishop preached an appropriate sermon on Isaiah xxxv. 1, 2. The chapel was named St. John's the Baptist. The ideas associated with that name are pleasing, and applicable to the surrounding wilderness. His Lordship was greatly pleased with what he saw, and appeared to be very anxious that on all the rivers of the colony there should be similar institutions. He also held a confirmation of those who had been previously baptized, and expressed their desire of becoming partakers of the holy communion.

"In taking a retrospect of our labours during the past year," the journal proceeds, "we are thankful to acknowledge that the blessing of God has crowned them with success in bringing some of these wanderers into the fold of Christ. They are, it is true, yet weak in faith, and, in some instances, behind in knowledge; but, so far as I know, desirous to 'walk worthy of the vocation wherewith they are called.' We do humbly trust that our labours are blessed of the Lord. There is indeed nothing in the features of this mission to strike the eye of the observer at first sight; but a work of grace, we hope, is being

carried on in many souls, a rooting and grounding in the knowledge of Christ, and eventually the fruits will appear."

A short time after this, I called the attention of the communicants to the custom of Christians in other countries, respecting the vessels used on the occasion of administering the Lord's Supper. Having spoken to them on the words of the apostle, "Let all things be done decently and in order," I directed their attention to the propriety of procuring communion plate, observing, that I intended to get it as cheap as possible. After some conversation on the subject among themselves, they inquired, of what metal it was the custom to make the vessels? Having answered their questions, I observed that I thought of having them of pewter, as the cheapest material they could be made of. "No, Dominie," they exclaimed with one voice, "let us have them of silver, and show our children that we have not received the 'erato ladiani,' that is, his good word, in vain!" "But this will be a great expence to you, as I do not wish any to contribute towards this object, but those who are members." "How much do you think it will cost?" "At least £25." "Well; let us have them of silver." Within a fortnight's time the members collected the money among themselves, and Frederic brought the sum, and laid it on the table. There were at that time forty-eight communicants. My heart has often been cheered when I looked round the communion rail, as they presented themselves to receive the

emblems of Christ's dying love, and observed a silent tear steal over the cheeks of one and the other of these once stoical and apparently unfeeling people. What a striking change is the word of God able to bring about, when it is mixed with faith in them that hear it! The words which the great apostle addressed to his converts at Ephesus, may be applied to them with much truth—Eph. ii. 11—13, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off, are made nigh by the blood of Christ."

The Carabeese, the Arrawak, and the Accaway, who in their natural state are inflated with a supercilious contempt towards each other, are there seen to meet around the table of their common Saviour, showing forth their Lord's death till he come. The collections made at the holy communion amount on the average to five dollars, which are given to sick and needy members, or applied towards the purchase of medicines and little comforts required by them. Observing that some of the people came too late to chapel, I inquired into the reason of it, when they said, that "they were both sorry and ashamed, but as the heavens were dark, they did not know what time it was." "Well, then," said I, "we must have a bell to tell

you when it is time to come to worship." "How much will it cost?" they inquired. "I think about £7." They made up the stated sum, and they have now a bell; and I must say that they are as punctual as they are regular in their attendance.

It has been one great object with me to awaken a missionary spirit among that interesting people; and in this, also, I have not been disappointed. Whenever any have felt the value of their own souls, and fled for refuge from the wrath to come, to lay hold on the hope set before us; whenever any have tasted that the Lord is gracious, such happy souls must and do feel themselves constrained by the love of Christ to bring others also to the knowledge of the truth as it is in Jesus. Of those who themselves are strangers to Christ, this would be expecting too much, although every individual Christian is called to be a fellow-worker together with God. I have been anxious to inculcate this upon the converted Indians, as their duty as well as privilege; and as a means of accomplishing so desirable an end, I established monthly missionary prayer-meetings, to be held on every first Monday after the communion. On these occasions I read to them the reports of missions, and in going along made use of such remarks and illustrations as might both profit and instruct them. To excite a lively interest in the countries and the inhabitants, I have pointed them out on the map, explaining the different habits and customs to which they are strangers. This being done, one or two are per-

mitted to pour out their hearts in prayer before that God whose will it is that all should come to the knowledge of the truth. The people have great enjoyment in these meetings, and my own heart has been greatly cheered, when I have heard them pray occasionally, both with the understanding and the heart, acknowledging and confessing their sins unto God, and giving thanks unto the Father through our Lord Jesus Christ. How quickly is the film cleared away from men's understanding, and the scales seen to drop off their vision, when the Holy Spirit becomes the teacher, and the work of conversion begins from within, and not merely from without! "First make the tree good, and its fruit will be good; or else make the tree corrupt, and its fruit will be corrupt." They make quarterly collections; and being taught to act on the principle which the apostle recommends, "to lay by every Sabbath as God has prospered them," there is no need of looking here and there for a mite whenever the time for giving comes round, for they are prepared to return unto the Lord what first he gave them. I bear them witness that their liberality abounds in their poverty, for I am by their means enabled to place to the credit of the Church Missionary Society from twenty to thirty pounds yearly. The day of reckoning is coming, when it will appear to all the world, that what they did, they did from a sense of duty to their God and Saviour; and because they felt constrained by his love.

The government of British Guiana, in the hope of civilizing the Indians, and rendering their labours available to the colonists, in the year 1844 voted the munificent sum of 10,000 dollars, towards accomplishing so desirable an object. A plan, apparently feasible, was suggested, according to which it was the intention of the gentlemen charged with the execution of it, to proceed. The plan proposed was as follows: to build houses, forming a little village, on one of the rivers near the coast, supplying the natives with a teacher for themselves and children; to assist them, in the first instance, with provisions till they were able to earn wages by field labour; to persuade them to adopt the arts of civilised life, &c. I was made acquainted with this plan of government, by a gentleman who had come to the Grove, for the purpose of inquiring into the state of the mission. On being asked my opinion as to the probability of success in carrying out the proposed plan, I frankly expressed my doubts upon the subject, and gave my reasons for those doubts. Government, however, still determined to carry out their purpose, and the plan was soon after made known; but up to the time of my leaving, no individual had been found who was willing to take upon himself the responsibility of carrying it out. Such a plan, and the mode of carrying it into effect, betrays great ignorance of the Indian's character and habits; and with all deference to the opinions of those who may happen to differ, I cannot but fear that it will be found a moral impossibility that it should

succeed. We may as well expect to "gather grapes from thorns, or figs from thistles." In spite of the taunts and sneers of men, who, being themselves strangers to the transforming influence of the glorious Gospel, suppose that such results can be accomplished without it, I must still maintain my humble opinion that, if they are to be brought about at all, it must be in a way and by means which Scripture and reason alike recommend. Christianize them first, and civilization, really deserving the name, is sure to follow.

CHAPTER XIII.

CONVERSION OF A CONJURER—REVOLTING INSTANCE OF INFANTICIDE—CONVERSION OF A CHIEF AND HIS PEOPLE—THE KNOWLEDGE OF MEDICINE AND SURGERY SUBSERVIENT TO OBTAIN THEIR CONFIDENCE—FORCE OF CHRISTIAN PRINCIPLE ILLUSTRATED—INTERPOSITION OF DIVINE PROVIDENCE—FAILURE OF THE WRITER'S HEALTH—VISIT TO AND RETURN FROM THE WEST INDIA ISLES—HIS RETURN TO THE MISSION AND DISAPPOINTMENT ATTENDING IT—MRS. BERNAU'S DEATH—THE WRITER'S RETURN TO ENGLAND.

HAVING thus given an outline of my work among the Indians, I may be permitted to enter into some of its particulars, to illustrate as well as magnify the Gospel, as the power of God unto salvation. God has promised to honour and bless his word, for it is written, Isa. lv. 10, 11, "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Pi-pa, a conjurer, showed, from the commencement of the mission, a decided enmity both to the Missionaries and the Gospel. He was father-in-law to Franzen, whom the reader will remember as dying in the Lord. No remonstrances of that good man were heeded, nor would he attend the house of God upon the invitations of the Missionary. When I came to visit him, he would remain in his hammock till I came up to it, and then suddenly arise, and make into the adjoining bushes. Being a hard drinker and always unwilling to listen to the Dominie, I gave him up as a reprobate, and passed by the place of his abode in silence. It happened that one Sunday he came to church, and, unobserved by the preacher, listened to a discourse delivered on the words of the Psalmist, "The wicked shall be turned into hell, and all the nations that forget God." Some weeks after I saw him sitting near a fire at one of the cottages at the Grove, conversing with its inmates. I went to meet him, and on coming near, asked how he did? For a few seconds he remained silent, and then poured forth a torrent of abuse, saying among other things, that "he did not care to go to hell, where their worm dieth not, and the fire is not quenched." I could not at the time call to mind the sermon I had recently preached on the subject, and felt greatly embarrassed what answer to make him.

Having at last exhausted his vocabulary of abusive words and epithets, I laid hold on his finger, and held it, together with my own hand, in the fire which was

burning before him. He endured the pain for a few seconds, and on a sudden exclaimed, "Oh, you bad man, you have burnt my hand in the fire!" I remarked quietly, "Pi-pa, if you cannot endure the burning of your little finger, how will you dwell with everlasting burnings?" Upon this he arose in great anger, shouting while going along, "The Dominie has burnt my hand in the fire!" Several of the people came and asked whether such was the fact, and the reason why I had done so. "I wished," I replied, "to make him feel what fire is, since he said he would not care for going to hell; behold my own hand, how it is burned." Many shook their heads, implying that I had made a hazardous venture; and I myself confess that I apprehended very serious consequences, as it is unsafe, under any circumstances, to offend a conjurer; these men have such vast influence among the Indians, that their word is obeyed without remonstrance or contradiction, by all alike. Up to this very hour, I cannot assign to myself a satisfactory reason why I should have acted thus, and it might prove a dangerous precedent if followed by any other Missionary. The story of what I had done to Pi-pa was in every Indian's mouth, till at last I determined to make a friend of him at all hazards. Six weeks had passed when I came to this determination, and it may be easily conceived with what feelings I ascended the hill where Pi-pa was living. On drawing near his hut, I perceived him lying in his hammock; and when come to it he remained quietly in it. "How

do you do?" I inquired. "Very bad," was his reply. "Are you sick?" "No." "Well, what is the matter?" "Why, Dominie," he replied, "since you burnt my finger in the fire, I have had no rest; fire around, fire below, fire above. When I sleep, I dream of it; when I walk in the bush, I look round, thinking the bush is on fire; when on the water, the thought occurs, Suppose you should be swamped and drowned, where will you be? In the fire, my heart answers. Oh, what a wretch I am! what shall I do?" I was greatly astonished at seeing this strong one bent down; but, lest I should mar the impression the word had made, or heal the wound slightly, I put into it the probe, as surgeons are wont to do, to ascertain its depth and extent. I therefore remarked, "Pi-pa, you are aware that you have lived a life of forgetfulness of your God and Maker; you have slighted the offer of mercy by your continuance in sin; you have done all you could in exerting your influence to deter others from living godly; you are, indeed, worthy to be sent to that place where hope never cometh." "Oh, Dominie," he replied, "you have said right, I am indeed a very bad man; but you have not spoken of the secret sins of my heart,—there lies the burden!" Seeing him much affected, I said, "Pi-pa, it is a faithful saying, that Jesus Christ came into the world, to save sinners;" and withdrew. A few weeks after, I was told that he was seriously ill, having broken a blood vessel. I immediately went to pay him a visit, and on my arrival

found him in a very precarious state. I, therefore, at once addressed myself to him as a dying man; and great was my astonishment when I heard him say, "I am at perfect peace." "You at perfect peace!" I inquired; "you, who have lived up to this time in forgetfulness of your God and Saviour! tell me, how have you come to peace?" "True, I have been a great sinner, and deserve the fire," he answered; "but did not you say that Jesus Christ came into the world to save sinners; I believe that word, I have prayed to him to forgive and help me, and I feel he will take me," meaning, accept me. From this time I spent as many hours with this interesting man as I could spare from my other avocations. How soon is a man brought to understand the plan of salvation, when the Holy Ghost is his teacher, and renders the word effectual upon the understanding and the affections! He lingered for some weeks longer, and employed the time thus given him in preparing to meet his God. He departed in peace, and I entertain no doubt, that he was as "a brand plucked out of the burning."

The truth of our Lord's saying in Matt. x. 34—36, was never more forcibly presented to my mind than by a circumstance which occurred in one of the Carabeese families. Some time ago a father, who had been impressed by hearing the word of God, brought his daughter to school: the mother tried her utmost to induce her to return, but the father peremptorily forbade it. After some time he determined to

come himself, with the rest of his family, to reside with us: and from that time the mother did not give him any rest. She remonstrated, she quarrelled, but to no avail; and at last, seeing that she could not dissuade him from his purpose, she annoyed him in every possible way. The father bore the ill treatment for more than a year, when, seeing that she was not inclined to follow him thither, he left it to her choice, either to accompany him, or to go and live with her friends in the bush. She was confined shortly after she left him; and when, after some time, the father went to welcome the little stranger, he was informed that she had buried the child alive soon after its birth. After her delivery, she left the helpless babe, and, notwithstanding the remonstrances and entreaties of her mother and friends, who at the time surrounded her hammock, would not be prevailed on to take him up. No sooner, however, had she recovered sufficient strength, than she dug a hole and threw the helpless infant into it; which was heard to cry faintly as the earth covered it over. This circumstance the father himself related to me; and the truth of the sad story has been proved again and again by others, whom I have questioned upon it. The father asked, with grief and tears, whether I had ever heard of such a thing being done by a mother, “for,” said he, “do not even beasts love their young?” I should hope, indeed, that the circumstance is unparalleled; for although infanticide is not altogether unknown, yet it is extremely rare. On asking him, the other day,

whether he thought he could be reconciled again to the woman, he solemnly declared that, in this instance, I asked too much: "as soon as I shall have found one worthy of a man," he replied, "I will be married to her: how could you suppose I could live with one who has proved herself worse than a beast?" Certainly the dark places of the earth are full of the habitations of cruelty.

John, an old chieftain of the Arrawak nation, was heard by me to say that he would never set his foot within the settlement at the Grove; he kept his word, till affliction made him seek for those consolations which the Gospel alone can afford when the hand of the Almighty lies heavy upon the sinner. I used to visit him often for the space of nearly five years, when, as usual, I read to him and prayed that God would make him and his people see the things which belong to their peace. To all the questions which I put to him he would answer neither more nor less than yes and no. On one occasion I put my questions so as to draw out his feelings, when he observed, "I have often wondered why you should trouble yourself about us, and molest us by your visits. We do not want anything from you; if we have enough to eat and to drink, what more do we want?" To this I observed, "John, if you and your people had only this body, and no souls to be saved, then you may believe me, I should never have left my country and friends to come to you." "I never called you to come," he replied. "I know that you did not call me,

and yet I have come to tell you of the love of God, because the love of Christ constrained me to tell you how to become happy." "Well, well, we do not want that; when you come you only trouble us. You had better come no more, and—I now tell you, be off at once." It would not be prudent to remain when an Indian speaks thus. I therefore arose, and, having taken up my hat, intended to depart. On turning round, however, I observed a dog asleep near the fire, and asked, "Whose dog is that?" "That is my dog," replied John. "He seems to be a very lazy dog," I said. "No," he answered, "he is a very good hunter." "Suppose he were lazy," I asked, "what would you do to him?" "I would give him a flogging." "And suppose," I replied, "you did not cure him of his laziness, what next?" "Then I would shoot him." "Ah, John, take care," I said, "lest you get such a flogging." Upon this, I stepped into my canoe, and departed.

About that time the small-pox made its appearance in the colony, and committed great ravages among the negroes. Not many weeks passed and cases were reported to have occurred in the Essequibo. I now endeavoured to procure the vaccine matter, and, through the kindness of the colonial surgeon, I obtained a small supply. I tried it upon the children, and was thankful to see it take effect. I next prevailed upon the adult Indians at the settlement to consent to be vaccinated, and succeeded beyond my expectation. All the people at the Grove, without an

exception, submitted to vaccination; and although strangers, affected by the malady, mixed with the people, not even a single case occurred among them. Some weeks after the vaccination, however, the children generally were affected by the chicken-pox, but in a very mild form, and this I looked upon as affording a proof that the plan had been effectual. As soon as the Indians were restored, I sent them abroad to tell their people of the remedy and the effects it had produced upon them; and to invite them generally to avail themselves of it as a preservative from that dire disease. Many had already fallen victims to it, and a still greater number were just at this time suffering from it. This had the effect of causing them to come from a great distance, and from places which I had never known of before. Some of these Indians looked upon my mode of proceeding, when vaccinating them, as a kind of charm; and others submitted to it with suspicion. On other occasions I invariably administered a little medicine so as to prepare the system for a more favourable reception of the vaccine matter; but with these savages this was altogether out of the question. When the arm became inflamed, attended with considerable fever, they used either to go up to their necks into the water, or annihilate the pustule that was forming, and walk off to be seen no more. Others, again, would come to me, and addressing me with indignation, inquire what I had been doing to their arm, seeing it was so inflamed and caused

them fever! It was no easy matter to quiet them and persuade them that within a few days they would be well again; but on inquiry they were told by others that this very circumstance of seeing their arms thus inflamed, was a proof that they would not catch the small-pox, as others had who were not vaccinated. By degrees they felt confidence in the doings of the Dominie; and those who had destroyed the pustule, and others who had run away from me, returned and submitted themselves to a second vaccination.

It may be conceived that this circumstance of showing them kindness mightily operated upon their hearts; and when addressing them on the state of their souls, describing their real condition, and pointing out the only remedy for our spiritual diseases, I was always listened to by them with great attention. As in former days, they betrayed great fear, lest, in touching the Dominie, or being touched by him, they should die, so now they crowded around me to shake hands, or have a little chat with me.

One of our people came, at this time, to John, the captain just spoken of. He found the place deserted of its inhabitants, and was about to quit it again, when he thought it advisable to give a shout, loud enough to be heard all around. A faint answer proceeded from one of the huts, which was observed to be surrounded by palm-leaves. He went and found the captain, his wife, and two children, in a deplorable condition, covered all over with small-pox. "Where

are your people?" inquired Simmon. "They have all run away, and left me here; this is the third day that we have had no bread to eat, and we are all so sick." "I will go at once, and call the Dominie," replied the Indian. "The Dominie!" he said, "I am sure he will never come again, for it is not long ago that I sent him out of the place." "Oh," said Simmon, "but I know that he will come;" and away he went to call me. On being informed of the captain's condition, I set off, without loss of time, carrying with me some medicine, and a large supply of provisions. "I am very sick," said John, on my entering the small hut; "and my people have left me to myself; there is my wife, but she cannot go to the field to fetch cassava, and look at the poor children." I advised him what medicine to take himself, and what quantity to give to the others of his family; and having ordered the provisions to be brought and placed before him, I departed. A few days after, I again went, and was thankful to see that all were much better. The captain said, "Ah, Dominie, I have got a flogging." "Have you?" asked I; "see, God loves you yet, and let me hope this affliction will bring you to him." "Yes, Dominie, you are my friend; here is my son, take him." "I have been all along your friend, John; and when the boy is better, I will take him." I then set before him the long-suffering and forbearance of God towards sinners; and magnified the love of Him who "willeth not the death of the sinner, but rather that he should be converted and

live." John promised that, if he and his family should be spared, he would give himself up to his God and Saviour. It pleased God to restore him again by the use of means; and no sooner was he able to move about, than he paid a visit to the house of God, in which he previously had never set his foot. When his people, who had fled to a distance of several miles to the hills, returned, he forgave them most freely, and encouraged them to go up with him to the house of God. They followed him; and having been fully instructed in the truths of our holy religion for the space of eighteen months, they have all been admitted into the fellowship of Christ's Church. And being made conformable to his death, I hope that they will be found also in the likeness of Christ's resurrection. They are, without exception, communicants, and their children are instructed in the schools at the Grove. They still live at a distance of five miles from the station, but are most regular in their attendance on the means of grace.

I can never forget the remarks the old man made about his friends; as they so aptly illustrate the nature of the friendship of the world; nay, and even that of worldly friends in the days of adversity. "Ah, Dominie, you came to see me; a stranger to me, as I am to you. My own people have forsaken me in my distress, but you bring me provisions and medicine. Yes, you are my friend."—"Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?"

Blessed and happy are those, who, like this Indian, having neglected and slighted the gracious invitations of a long-suffering God, shall be brought, in their affliction, to seek him who has said, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."

As John had been last, so he is now first in his attendance on the means of grace; and I have been often pleased to see him take his seat in chapel, as soon as the doors of it had been thrown open. The words of St. Paul to the Corinthians may be applied to him and his people, 1 Cor. vi. 11: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

To illustrate the force of Christian principle, and how the rude Indian even is enabled thereby to overcome the temptations of the world, the flesh, and the devil, I will only mention one instance which has come to my knowledge. It frequently happens, that, during the dry season, parties from Georgetown and the coast ascend the respective rivers in the colony, for the purpose of enjoying a pleasure trip at the falls. This, however, cannot be accomplished without the aid of Indians. On one of these occasions, a party arrived at the Grove, and hired the requisite number of hands. These were all members of our congregation, as there are no heathens permitted to live at the place. The gentlemen tried to persuade them to drink rum, and one of their number was made drunk in consequence.

As soon as they returned, he was accused of this, and, by sentence of his own people, excluded from the holy communion for the space of three months. He was truly sorry for what had happened, and, in consequence, was again admitted to the enjoyment of the Christian's privilege of coming to the Lord's table. The year following, the same party arrived, wishing to engage the services of the people for the occasion; but not a single Indian was willing to go. One of the gentlemen came to me, and expressed his surprise at the refusal of the Indians; but, when he was told the reason, he promised that he would take care that such a thing should never happen again. Upon this, I conferred with some of them, and, at last, succeeded in persuading them to accept the offer, depending on the promise, that, instead of rum, as usual, sugar or molasses should be dealt out to them. When on their way to the rapids, the same gentleman tried to persuade the same Indian to drink but one glass of rum. "Did not you promise that you would give us sugar instead of rum?" he asked; "why do you tempt me to get drunk?" The gentleman replied, "Oh, you refuse because you know the Dominie does not like your drinking rum; but you see that I, and all the rest of our company, take a glass of brandy; why should not you? Come, drink but one glass, and don't be afraid of the Dominie, he does not see you now." "I am not at all afraid of the Dominie," replied the Indian, "why should I? He does not see me, I know;—but," pointing with his finger towards heaven, he added,

“there is one that seeth me and you; and him do I fear, but not the Dominie.” The gentleman in question was silenced, and was much disconcerted at the remark the Indian had made. He had no pleasure in the trip, and the whole company returned sooner than had been expected. Although I have no reason to believe that the party, and more especially the individual to whom the answer was made, did profit by the circumstance, yet, of this I am sure, that they shall know that the word of that Indian was a message from the Lord to them.

I should, probably, have never heard of this noble resistance of temptation, had not the same gentleman related it to me. It must be borne in mind, that drunkenness is the besetting sin of an Indian; and it may be surely inferred, therefore, that whenever he has strength to overcome it, it is by grace he is enabled to obtain the victory.

The following anecdote strikingly illustrates the special care of God's providence over his people; and that whenever he sees good to permit wicked men to carry their mischievous designs into execution, good must result from it, both to his praise and glory, and the salvation of all who put their trust in him. Oh, how sweet is the assurance in the day of trial and affliction, “We know, that all things work together for good to them that love God!” And again, “If God be for us, who shall be against us?”

Mr. S—— was carrying on business in Georgetown, selling dry goods, but after some time he failed.

Previously to his giving up the business, he obtained credit for one hundred pounds upon bills, which he himself had forged. With this sum he purchased a canoe, and various other articles, such as he knew the Indians liked; and, having obtained a few hands, he absconded and proceeded up the Essequibo. At the last settlement, below the first set of rapids, he fell in with some Indians, whose services he engaged, upon which he dismissed the blacks whom he had brought with him. He went as far as the second set of rapids, and there remained at a small settlement of Indians of the Accaway tribe. It has been observed elsewhere that this tribe is the least civilised, the most cruel and treacherous, and on that account feared by all others. On his arrival among them, he told them that he had been dead, and was alive again; that he had seen their friends, and could tell all about them. This assertion of a stranger coming among them, naturally enough, excited much inquiry, and the questions were many which he was called upon to answer. The captain, or chief, however, was not so easily imposed upon; "How is it," he observed, "that no one of our own people ever came back to tell us of this? True, you look as if you had been dead; but it seems a strange thing, I know not what to think of it." The stranger observed, "To-morrow you shall see the proof that what I tell you, is true." The whole night was spent in talking of the stranger, and all were in expectation as to what kind of proof he would give, so as to convince them that he had been dead indeed, and was

alive again. When the morning arrived, he made them march in single file, forbidding them to speak, himself walking at the head of the procession. When they arrived at the side of a hill, he began to mutter indistinct words—as is done by the Indians in their incantations;—and after having walked to and fro for a considerable time, he at last touched the ground with a rod he carried in his hand. “There dig,” he said, “and you shall find a treasure in proof that I have been dead, and am alive again.” The reader may imagine the scramble which ensued; for when they had taken away a little earth, behold, there were found knives, scissors, pieces of calico, reels of cotton, powder, shot, fish-hooks, and other articles, considered valuable among the Indians. On seeing what was coming forth, all made a rush to get the greatest share of the spoil, upon which he told them that every article should be brought and laid upon a heap. This, no doubt, the adventurer did to prevent quarrels and jealousies. When they had succeeded in emptying the whole, he made them again stand in a line, and equally distributed the articles among them. The Indians firmly believed that he had been dead, and was alive again; and, as a token of their respect towards him, they put the captain’s cap upon his head, intimating that they would yield obedience to him. From this time he put off his clothing, and painted and dressed himself like an Indian. He assumed the command, and all did what he bade them to do. This latter circumstance provoked the

jealousy of the captain ; but seeing that all his people were so devoted to the usurper, he patiently waited till his turn should come. The stranger then told them many marvellous stories, and pictured to them the world to come, as Mohammed has done in his Koran. When he perceived that he had sufficiently gained upon their credulity, he observed, that their relations had told him, that there was no need of learning and listening to those Dominies, meaning the writer at the Grove, as well as Mr. Youd, at Waraputa ; and that if they remained as their ancestors had died, they would surely go to the same place. Seeing that the Indians listened with great pleasure and satisfaction, he proceeded, Why should he be allowed to trouble your people, knowing that you will go to that place without him ? You had better burn the settlement ; he will then leave off troubling you. To this the Indians readily assented, but the captain was doubtful on the subject. From this time, however, an expedition to the Grove was talked of, and at last resolved on ; and the captain soon convinced himself that he must yield to the necessity. The adventurer had at this time been three months at the place ; and all being ready, they were to start at break of day the next morning. The fleet consisted of nine canoes, or more, and all were tied one to the other, and the first was fastened by one of those strong lines which are used to haul the canoes over the rocks, or up the stream, when ascending the rapids. Only one canoe was left for the use of the

few who should remain behind to watch the place. It so happened that the lines broke, and the whole fleet of canoes drifted down the river during the night. On perceiving the circumstance in the morning, the captain despatched as many as the canoe, left behind, would carry, in search of the rest. They did not find them so near as they were led to expect, for they had drifted down the river for near ten miles. As soon as they fell in with them, they pulled them to shore, and fastened them to the bushes, and returned. As the settlement furnished but one canoe, the rest of the people had to walk through the bushes, which they accomplished not without difficulty; when they arrived, wearied and disconcerted, they determined not to proceed, but to return.

Some months after, another expedition was determined on. But previous to their leaving the place, the captain was laid up by fever; and if the captain do not go, the Indian will not stir; and the adventurer himself had, probably, not courage enough to lead on the expedition. Again he succeeded in preparing a third one; and, strange to say, that a day previous the captain's children became seriously ill, and his designs were frustrated. He had now been on the settlement for the space of nine months, and the various articles, with which he had supplied the Indians, had nearly come to an end; they therefore resolved to ask the white man for another supply. The captain, as may be supposed, supported and urged them on in this their request. "If you," said

he, "have been dead, and are alive again, you will, to be sure, be able to give us another supply, for our powder and shot are nearly spent, and the calicoes of the women look old and worn." The adventurer replied, that after a month's time, they should have another treasure. When the time had expired, the captain presented him with a little stick, in which he had cut notches for every day in the month, saying, "I hope you will remember the supply you promised my people?" "You must wait another week, you must wait another week," he replied, "and then you shall have it." He was now seen loitering near the water-side, in order to find a suitable opportunity of making his escape by means of one of the canoes, for he must have known that, should he try to find his way through the forest, it would certainly be at the risk of his life. The captain, on perceiving his intention, ordered that all the canoes should be hauled upon the land; and it was not in the adventurer's power himself to launch even the smallest, as three or four hands are required for performing the task. When the week had passed, the captain again reminded him of his promise; he answered, "You shall have it to-morrow." The adventurer was seen by the Indians to be in a state of great excitement, urging them on to go and hunt, in which he offered to accompany them; but the captain calmly replied, "There is no need of it, for there is plenty to eat." The eventful morning at last arrived, and when asked by the captain for the supply, he, no doubt, reluctantly

enough, owned that he had been imposing upon them. "I thought so, from the very beginning," replied the captain; he then ordered one of his people to give him a flogging, and to put some provisions into one of the smaller canoes, saying, "Here are two paddles and a canoe, with some provisions; go, and return no more. If you set your foot again on this place, you will be shot. I should have punished you in a very different manner, but for the Dominie, whom I well know."

I had been informed by other Indians of the intentions of the white man, and of all his doings there. I took, of course, the necessary precaution of informing my people, and requested them not to absent themselves from home oftener than was absolutely necessary. I also begged of them not to fire in case an attack should be made, but to call me at once to the spot. It was, as one may naturally suppose, a time of some excitement, but, relying on the Lord, I at least was able to realise, in some measure, the words of the prophet, Isaiah xxvi. 3, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee."

In March, 1845, I was summoned by an Indian to the house where strangers put up, and which is called "the logie." On my arrival I found Mr. S. lying in a hammock, surrounded with our people. He did not deny the charge which I brought against him, of having intended to destroy the place by fire, but owned that he had been the instigator of such a

desire, and begged for pardon. He was in a state of great excitement, and having admonished him to make his peace with God, I permitted him to sleep at the place, on the condition that he must not allow himself to be seen on the morrow.

The particulars of this adventurer's course, and what I have just related, were communicated to me by the Indians themselves, who for a time had allowed themselves to be duped by his cunning.

In the beginning of the year 1844, my health was visibly declining; I felt at times languor and faintness such as can be seldom experienced by persons living in a colder climate. At last I became paralyzed in my hands and feet, and a change of climate was judged to be absolutely necessary, but I felt reluctant to return to Europe without having first tried the sea air, and sea-bathing. Accordingly, myself and Mrs. Bernau, and my two elder children, embarked for the island of Barbadoes. The mission was left under the charge of Mr. Edmund Christian, the catechist, who, at the time, was suffering from fever, and frequently laid up for days together. Under him, acted a schoolmaster and a schoolmistress. When I left, I had the pleasure of seeing the field and gardens in excellent condition. The former had been prepared gratuitously by the Indians, for the benefit of the children at school; and I spent many an hour in superintending the children when it was planted with two thousand bananas and plantains, cassava, yams, and other vegetables. I hoped, should I be spared to

return, to reap an abundant harvest, and by this means lessen the expenses to the Society, as also to afford such sustenance to the dear children as best suited their constitutions. In order that the fields might be kept clear of weeds, &c., I charged the schoolmaster to take the children into it every Friday in the week, and, relying on their promises, I departed.

On my arrival in Barbadoes, I tried sea-bathing twice every day, and, such was the benefit I derived from it, that within a fortnight, I was able to walk with the help of a stick. Another fortnight would, with the blessing of God, have fully restored me, as I did not labour under any other disease, had I not been called away in consequence of a letter informing me of the death of Mr. Muhlhauser, my brother-in-law, and Missionary of the Church Missionary Society in Trinidad. Having recovered thus far, I took frequent exercise on horseback when in that beautiful and charming island, and, after a residence of six weeks, I was able to walk without help. I returned again to Barbadoes, and remained there some time longer, in consequence of my wife's illness. Towards the end of August, I was permitted to land at Bartica Grove, apparently strong and fully restored, to the joy of my flock. The mission-house was soon crowded by visitors, from far and near, and I shall never forget the tears of joy and thankfulness of both adults and children. But, as usual in this world of vanity, so now my joy was mingled with sorrow when I looked

into the gardens. The fences were broken down by the cattle; the shrubberies rooted up by the pigs, the produce of much solicitude and care; in short, the labour and anxiety of many years, all gone. When looking on the scene of destruction and contemplating the gross neglect and shameful indifference of those concerned in it, I could not refrain from shedding bitter tears. Nor had the fruit-trees, which were planted and trained with no less solicitude along the road, escaped, whilst the field had been allowed to be overrun with grass and underwood, which completely destroyed all that had been planted in it; for it must be remembered, that in a tropical climate, and more especially in a newly-prepared field, the ground is rank, and the production of weeds most rapid. There is a kind of lianas, which, with amazing rapidity, entwines itself around trees, and other plants, and checks them in their growth, if it does not absolutely destroy them.

When I asked the catechist how all this had happened, he calmly answered, "You did not leave them to my charge." When next I turned to the schoolmaster, he replied, "Why, sir, I thought you would never return again to this place"—certainly a very polite compliment to me, but surely no excuse for his own neglect. Although the taste of individuals may differ as to these things, and men of little minds think them incompatible with their high and heavenly calling, the book of nature has the same Author with that of revelation; and he who is

taught to read them aright, will find not only sweet enjoyment in the study and culture of both, but also trace the Author's wisdom, love, and power in the meanest worm that we crush under our feet. And should not the contemplation of these objects excite gratitude, love, and trust in the heart of the believer, when he remembers that the same great and glorious Being, who not only created, but sustains them by his Almighty power, is his God and Father in Christ Jesus, willing, as well as able, to supply all his need?

Mr. Pollitt, as has been already stated, was obliged to quit his station and return to England. It was evident that he would never return again to Waraputa; the Committee, therefore, resolved that Mr. Edmund Christian should go there. His strength, however, was not equal to the task; for having, since his arrival in the colony, suffered from repeated attacks of fever, his constitution was much undermined. He also was obliged to return home in the beginning of the year 1845. I was, therefore, left alone in my work, and for some time I was able to go through the regular routine of it with comfort to myself. The burden, however, was too heavy for me; and, though I struggled hard to maintain my ground, it very soon became evident that my strength was declining fast. I communicated the fact to the Committee of the Church Missionary Society, and they very kindly promised to send me help. My mind was made up not to leave the place in inefficient hands again; for

though I had returned for nearly a year, the consequences of so sweeping a destruction had even then not been retrieved, and never will be.

It pleased God to call my beloved partner, on the 6th of June, into her rest, a few hours after she had given birth to a little boy. She had been in a precarious state of health for some time past, suffering greatly from the debilitating effects of the climate. A change to a colder climate would, no doubt, have acted beneficially upon her frame; but I do not like expatiating on second causes. To the First Cause I desire to look in all that befalls me; and direct others to do the same, if they wish to exercise that resignation which Scripture requires of every believer, and partake of joy and peace in believing; knowing that "all things shall work together for good to them that love God."

I could not but deeply feel the bereavement I had been called on to sustain in the removal of my truly esteemed and beloved partner; but when reflecting on the enjoyment of bliss and glory she had thus early been called to become a partaker of, I felt thankful to the Lord, who had enabled her to be faithful unto the end. She resigned her soul into the hands of Him in whom she believed, being persuaded that, what she had committed to his trust, he would keep. Her last words were, "Dear Lord and Saviour, have mercy on my poor soul, and receive me into glory!"

I cannot forbear stating the fact that, no sooner

was her departure known, than the room where she died, was crowded by our dear people expressing their sympathy. Some mourned and grieved, whilst others to whom she had been a friend in need, and an instructor, were seen bedewing her face with tears. It was a scene which altogether overpowered my feelings, so that I was obliged to withdraw for many hours together. One of our communicants, whose name was Simmon, found me sitting in a room by myself. He addressed me in the following words, "Dominie, I think you cry too much." I looked him in the face, thinking that this remark was rather an unkind one; and observed that tears were starting from his eyes. "Yes," said he, "you have lost a dear wife; we, a dear and beloved mother. But, Dominie, why cry so much? You told me, when my mother died, I should not weep as one without hope; and I believe I shall see her again. Now you teach us so, you should show us a better example." "Simmon," I observed, "we are permitted to weep, for Jesus wept, as you will remember, at the grave of Lazarus." "Oh, yes," he replied, "but not too much. Come, let us pray, brother." I accompanied him into an adjoining room, and there kneeling down, this Indian offered up a prayer of sympathy, thanks, and praise, which I shall never forget. When her remains were committed to the grave, there was an unusually large attendance both of Christians and heathens; and, having myself to perform the painful task of reading the service over her, and being quite overpowered by my feelings,

some of the people kindly conducted me to my residence.

Soon after the above event had taken place, I had the pleasure of welcoming the Rev. R. Woodman from Trinidad. I had become acquainted with him when in that island the year before, and, as he expressed his willingness to take charge of the mission during my absence, I could not but recognise the providence of God in thus ordering matters for me.

The little infant I left as a pledge for my return, in accordance with the request of my people, being persuaded that they would cherish him with paternal care and affection. He was well and prospered for more than a year, but was removed to a better world by an attack of croup, after a short illness, in the course of last year. This circumstance has been a great grief to them, but I believe that he has been taken from the evil to come; and on this account I was enabled cheerfully to resign him into the hands of Him

“ Who is too wise to err,
Too good to do us harm.”

Mr. Woodman, having made himself acquainted with the plans hitherto pursued by me, found no difficulty in adopting them; and being convinced myself that he was fully competent to carry on the work, I reluctantly left those who were so endeared to me under his charge. The day of parting from a people, among whom I was privileged to witness such manifestations of the grace of God, was very trying to my

feelings ; and even now I cannot tell by what means I got into the boat which conveyed me to Georgetown. The house was crowded, and, after singing a hymn and prayer, all passed one by one to shake hands with me.

This trying scene most forcibly reminded me of my being a pilgrim and a stranger here ; and I could find consolation only in the thought that soon, very soon, we shall meet to part no more in our Father's house. If the parting from earthly friends and relations be at all times trying to those who are related to each other by the bonds of blood or friendship, the parting of a minister from his people is much more keenly felt, as they are related to each other by yet more sacred bonds.

I embarked in one of the West Indian steam-packets, and soon felt the invigorating effects of the sea-breeze, the more we neared the northern latitudes. On my arrival in England I felt myself well and strong, and could have wished to return by the next packet, had not the experience of bygone days taught me better.

CHAPTER XIV.

LETTERS FROM INDIAN BOYS DURING THEIR APPRENTICESHIP—
LETTERS FROM CHILDREN AT SCHOOL—COMBINED CAUSES
THREATENING THE TOTAL EXTINCTION OF THE ABORIGINAL
RACE—APPEAL—THE LORD'S PRAYER IN THE ARRAWAK
LANGUAGE.

[T has been noticed above, that the Indian boys, after having completed their fourteenth year, and finished their education at school, were apprenticed to different trades in Georgetown. I was aware of the difficulties and temptations they would have to encounter in a place like that; but I hoped, by this means, to put an effectual bar to their relapsing again into a savage state, and to make them useful members of society. In order to warn them of sin, comfort them in their trials, and remind them of the sacred obligations to their Divine Master, as well as to secure their affections, I used to address an epistle conjointly to them all, requesting them to answer it singly, and to acquaint me with their wants and trials. It may not be uninteresting to produce some of them, and I crave the kind indulgence of the English reader, who will be pleased to bear in mind that a few years back these

children were but one step removed from the brute creation.

“DEAR AND REV. SIR,

“With the greatest pleasure we received your kind and affectionate letter from Mr. Christian. It shall be our study, with the help of God, to attend to your advice, by making use of our spare time in reading our Bibles and studying, for which purpose we often meet in the evenings at Mr. B.’s cottage, who is kind enough to allow us, and where we are not disturbed, as we would be at our workshops, or lodgings, among the other apprentices. I, John Franzen, am improving a little in the knowledge of my trade, my master having thought fit to put me to what is called in our trade ‘cabling bed-posts.’ Will Robinson is at present employed only polishing furniture. We are both well satisfied with Mr. H——, our master, and I trust, that, with the blessing of God, our conduct may be such as will give satisfaction to our employers, and be pleasing to you, dear sir, to whom we owe the deepest gratitude. I beg to know, my dear sir, if you have the copy of my indentures? if so, will you be so kind as to send it me to keep it?

“I remain, with best wishes,

“Your humble servant,

“JOHN FRANZEN.”

This boy, I may be allowed to remark, is the son of the individual of the same name, who departed this life in peace, as has been before related. He is a very

promising lad, and I entertain the hope, that, when his apprenticeship shall have come to an end, he will devote his life to the service of his Saviour, as a teacher among the Arrawak tribe.

“MY DEAR MR. BERNAU,

“I beg to acknowledge your kind letter, and will, by the help and grace of God, endeavour to follow your kind advice. As we meet almost every evening at Mr. B.’s for reading our Bible, we would be very much obliged to you, if you would send us a little ink, a slate, and a few sheets of plain paper, as we cannot procure those things. At the same time, we beg to thank you for our copy-books and pens. I am very well satisfied with my master, Mr. N——, and I trust, with the blessing of God, to be able to give satisfaction, and always to bear in mind the great kindness and gratitude I owe you for my education, and all the other blessings attending it. In conclusion, we three beg to send our kind love and regard of our kindest love and respects to you, my dear Sir, Mrs. B. and all our schoolfellows.

“I remain your humble servant,

“SAMUEL COATES.”

This boy, I have reason to believe, is truly converted. He is of the Accaway tribe, about fifteen years and a half of age, and has been apprenticed to a gunsmith. The progress he is making in acquiring knowledge in the trade he has chosen, is truly gratifying.

“DEAR SIR,

“I am very glad to receive that letter, which you sent for us with the last boat. I am going to tell you that I have begun to work a little, if Mr. H—— gives me anything to do; and if I am preserved from the wicked boys. I pray God that he may keep me from all sin. We do go to school on Wednesdays, and attend the Sunday school; and, after school, we go to church. Sometimes I want to go to the meeting on Thursday evenings. When will you be in town, Sir? I have begun with my copy-book.

“I remain, your boy,

“WILL ROBINSON.”

This boy was of the Accaway tribe, and has since entered into his rest. When he became seriously ill, he requested that his master should send him to the Grove. At first he felt greatly alarmed at death, but, after a few weeks, he became perfectly resigned; and I entertain the hope that he departed in the faith of Jesus Christ. There are several others, who themselves have chosen different trades. One of them is with a gunsmith, another with an engineer; and it is gratifying to know that their respective employers are pleased with their conduct and diligence in their work. I cannot refrain from inserting two more letters, which I have received from two of the boys still at school, as they are calculated to show to all who are engaged in the work of faith, and labour of love, that their labour is not in vain in the Lord.

“Bartica Grove, March, 1846.

“MY DEAR MINISTER,

“With pleasure I have taken this opportunity of writing these few lines. I hope you are enjoying good health, because, on your leaving us, you were in sickness, sorrow. It was on that account you went away; but we are all anxious to see you again, and we look forward to it with much gladness. We are getting on very well, so that when you come, I trust you may find all of us in good health, and also trying our best to improve in our learning. Please to tell Master Henry, and all the rest, how d’ye for me. I hope they are quite well. May it please God to keep Henry in his ways, and give him health and understanding, that he may increase in every good thing!

“I am not accustomed to writing letters, but I must tell you something about the old boat. Two or three days after she came from town, she was nearly broken to pieces, having been set adrift by some one in the night. On that account she was sent to town to be repaired, which would have cost more than what she was worth. I hear you have asked for Will Brasie, who was taken away from school by his father-in-law, while Mr. Woodman, our present minister, was in town with you, because his father-in-law had left the penal settlement, and had gone down the river to get an employment. Edmund also is gone with his sister to the interior, without making us acquainted with it, whether he was going or not. He went away in the night, while we were all sleeping together. Many

boys, which left when you went, I am afraid we shall never see them again. I am afraid Edmund will not again make his appearance at the Grove. And I must tell you that the dry season makes the ground so hard, so that when you plant anything it will scarcely grow from the long dry season; so that, in the garden, we have nothing planted, except some plantains we ourselves have planted, and are growing very well. I must tell you, that the trees which you planted are also growing very well, except those which the cows have destroyed. They are sad things, they have eaten off the tops of the trees. I am glad to say that our present teacher has been very kind to us, and gives us all attention to our learning in writing, reading, arithmetic, geography, and grammar. I hope you will not forget to pray for us, as we always prayed for you, and will continue to do so, as our present teacher tells us to remember you in our prayers at all times. We pray God to bless and keep you and your children. Having nothing more to say,

“ I remain your affectionate,

“ but dutiful scholar,

“ HENRY BLUMHARDT.”

This boy is of the Arrawak tribe, about fourteen years old, and has enjoyed the instruction at school for about five years.

“ Bartica Grove, March, 1846.

“ MY DEAR MINISTER,

“ I have the opportunity of writing these few lines

to you to say, I am in earnest expectation of seeing you. When you went away from us all, the people at the Grove seemed to be mourning at the departure of our broken-hearted teacher. But I hope now that you are enjoying good health at home. May the Lord restore your health, that you may return, and that we may once more embrace the joy of your face ! I suppose we may be, in four or five months, expecting you from England, and I trust we are all getting on, by degrees, in our learning. I hope that when you return you will find that we have indeed improved in our learning since you left. You will wonder to hear that Mr. Lang has not finished the logie, nor has Mr. Taylor finished Frederic's house. I am sorry to tell you that the dry season has almost burnt up every thing, so that neither trees nor plants will bear fruit ; but I think, in about three months' time, we shall have the rainy season. I am sorry to say, that our numbers are growing fewer. Many of the boys left when you left the Grove ; two of the Arrawaks, and Bagot. The reason why he went away, was, a schoolmaster has just come from town. The first day the boys were working he was very angry, and said that he had not worked enough. When all the other boys had done working, he made Abram work again. On that account he went away. May the Lord keep us, and so preserve us that when our schoolmaster or minister tell us anything to do, or speak to us any word, we may not keep it always in our mind (*i. e.* bear them a grudge, or harbour feelings of revenge). For

it says in the Scripture, "Train up a child in the way he should go, and when he is old he will not depart from it." May this be always a comfort to us throughout our lives! My father and mother are also anxious to see you; as for me, my mind is not much inclined to stay until you come again; not that I have to say anything against my present minister. I am thankful to say he is kind and affectionate. Since you left, he has not uttered a word to hurt our feelings. As before, I beg you to excuse my imperfections, from my not being accustomed to write letters. I wish to become apprenticed to some trade, engineer, but my minister tells me I must wait till you come out from home.

"I remain your humble scholar,

"JOSEPH SIMMON."

This boy is about twelve years old, of the Arrawak tribe, and has been at school for four years and a half.

I have been often questioned as to the probable causes of the Indians' disappearing so fast from the face of the earth. These, I conceive, are many and complicated; and probably a few generations more, and the aborigines of America will have ceased to exist, as the Mexicans have done before them. It is an incontrovertible fact, that their number is diminishing every year; and that every successive generation is degenerating from the preceding one. The cause of the former is, so to speak, external; that of the latter is to be sought for among them-

selves, and both combine together to produce the sad effect.

When the Spaniards became first acquainted with the new world, its inhabitants are described as consisting of numerous tribes, and as a strong and warlike race of people. Their mode of warfare, their cruelty and treachery, are too well known to require to be dwelt upon, in order to show what effects a declared war of extermination must produce upon an unoffending people. The page of the history of the new world is stained with blood from first to last; nor are the French, Dutch, or even the English in part, guiltless in this respect. Each in turn have performed their part in the tragical drama; and the Indians, where they have been brought in contact with civilization, have not partaken of its blessings, but only felt its curse. To come, however, to particulars, we ask, By whom were the mines worked, by which Spain enriched herself? Was it by men engaged for wages? for at least so we should have expected it to have been from a highly civilised and Christian nation. By no means; the poor Indians were enslaved and mingled with criminals, who for their crimes had been condemned to spend the rest of their lives in dungeons, and work of that description. It may be easily conceived how much this circumstance must have thinned their ranks; and a day of just retribution is coming, and then shall the dark places under ground also disclose their slain. Yea, we may see that it has already come upon that now

impoverished, distracted, and unhappy land; nor as political bodies will have no existence in the world to come, it is but just that the Lord should visit them whilst they have an existence on this earth.

Nor has the nation which succeeded the Spaniards imparted to the natives the blessings of the Christian religion. What has been practised by the Brazilians for generations past, is still being carried on in the confines of that country, as Sir Robert Schomburgh has informed us. Indeed, the many desolated places, the scattered and smoking embers, are so many witnesses, that their inhabitants once sat peacefully around their fire, but that now the place knoweth them no more. The trees around, under whose shades they had often squatted and partaken of their frugal meals, seem to mourn at the misfortune of these children of the forest. And who will wonder that their number is so fast decreasing, when we are told by eye-witnesses, that "decementos," as the slave expeditions are called, are by no means of rare occurrence? For these things—(and who will doubt the fact, that God will by no means clear the guilty)—it happens that civil wars, commotion, and bloodshed, convulse the state from one end to the other. Sir Robert Schomburgh, in his *Illustrated Views*, observes, "A melancholy and utter picture of desolation meets the eye on descending the Rio Negro; houses in ruins, and without inhabitants; the plants clambering over the roofs, and the high bushes and grass before the door. During a journey of several weeks, and over an extent of more than

five hundred miles on the Rio Negro, after entering the Brazilian territory, we saw only one native boat, with two Indians in her, who fled as soon as they got sight of our canoe. This desolation, so different to the cheerfulness we had observed in the Venezuelan villages on the Cassiquiana and in San Carlos, is caused by the oppression which the Indians receive from those petty officers to whom the official duties are entrusted, and who compel the Indians to work for a slender subsistence. This is sufficient to ruin commerce and agriculture, and cause the desertion of the Indians. For want of hands, the inhabitants are obliged to abandon their plantations; and the canoes, deprived of their crews, remain stationary for months together." To whatever causes this intelligent traveller may ascribe the desolations which his own eyes have witnessed, they are, at best, second causes. We have to regard Him who has said, Amos iii. 6, " Shall there be evil in a city, and the Lord hath not done it?"

The Dutch in their turn have not done much better than the Spaniards or the Brazilians. When they obtained a footing in the Essequibo, they constructed a fort at Cartabo to secure themselves and their shipping against the inroads of both the Indians and the Spaniards, and so far well. But what course of policy was pursued towards the former? Were any attempts made to Christianize and civilize them, and by this means to make them useful members of society? Alas! history does not mention even one attempt of the

kind. But it is not silent as to the policy which was adopted and pursued in order to diminish their numbers as fast and effectually as possible. Presents were given them of powder and shot, and rum as much as they desired. The former were in many instances used to destroy each other, the latter did not fail to slay its thousands. It is a well-known fact, that an Indian will do, and give, anything, if by this means he can possess himself of rum, nor will he cease drinking till he can no longer hold the vessel which contains the poison. Whilst the slaves enjoyed the protection of the law, at least to a certain extent, the Indians were considered as being without its pale. Everybody, who would but take the trouble, was permitted to impose upon and maltreat them, provided he could do so without endangering his own interests or those of the colony. This certainly seems to be a strong assertion; but in making it I can have no other object in view than to state the simple truth, in order to solve the inquiry, why those Indians diminish so fast. I may be permitted to mention one single fact, which has come under my notice, and which tends to illustrate and corroborate the above assertion.

Previous to my leaving Bartica Grove for Europe, I was called to a sick man, in order to comfort him in his trial, and to administer to his dejected soul the consolations of the Gospel of Christ. I went, and found him greatly distressed at the sins of his former days. "Sir," said he, "I am on the verge of despair on account of my sins; do you think it right, that I

should unburden my mind to you, ere I die?" "If, thereby, you think to ease yourself," I replied, "I shall be most willing to listen to your confession; but please to remember, that by confessing your sins to Almighty God, and believing in Jesus Christ, you can alone obtain the forgiveness of them." "I firmly believe that all my sins have been forgiven me these many years past, ever since you came and preached to me 'forgiveness of sins through faith in Christ,' " he replied; "but seeing what pains you have taken with the Indians, my heart revolts at the crimes committed when I was young; and how can I be thankful enough for having been spared so long, when my companions in sin were cut off in their wickedness! Of the many I once knew, I am left the only one, a monument of sparing mercy, and sovereign grace.

"Sir," he continued, "I am the son of parents who spared no pains in bringing me up in the fear and the admonition of the Lord. I was educated in a minister's family in Germany, but sinful companions tempted me, and I soon fell from one sin into another. Fear and shame prompted me to enlist as a soldier, and I was sent abroad to Demerara. I lived without God, and without hope in the world, and though my conscience often upbraided me, I did not heed the remonstrances of that monitor. When this colony was ceded to Great Britain, and all my fellow-soldiers became prisoners of war, I succeeded in making my escape; and having enjoyed a good education, was thenceforth employed

as a book-keeper on one of the estates in the Essequibo. Now, Sir, comes the part of my life, the sins of which are a burden on my mind; and you will kindly bear with me while I relate them to you. There were at that time many young men employed on the neighbouring estates, forgetful of God like myself. Whenever the dry season came round, we took, some ten or twenty in number, a pleasure trip to the falls of the Essequibo. This, you well know, cannot be accomplished without Indians, we therefore engaged before-hand as many as were wanted. They brought their women and children with them, to whom as much meat and drink was given as they desired. Oh, Sir, you can have no conception of the wickedness we there practised. Not content with giving the Indians the pure rum, some of our company poured vials of laudanum into it, to make them sleep for many hours together. We then committed such things as I am ashamed to speak of. Sometimes it would happen, that an Indian became frantic from the poisoned liquor; he compelled his wife and children to enter the canoe, and wishing to steer his way through the rapids, upset, and every soul was drowned."

I forbear to go into farther particulars, as the subject is too revolting to any possessed of even the common feelings of humanity. But mark, reader, this was done by men who called themselves Christians! Having eased his mind, I admonished him to repent, and to look by faith to Him who showed mercy to the dying thief, and who would not deny it to him;

for He died the just for the unjust, the righteous for sinners, that He might bring us to God.

The reader will bear in mind that scenes of this description have been acted over and over again, with every returning season. What wonder, then, if the number of Indians diminished with every year!

From the intercourse with Europeans, other evils have resulted, which may be regarded as the very cancer in the vitals of the Indian races, wherever they have come in contact with Europeans of that description. Not only has drunkenness thinned their ranks, but it has also weakened greatly the progeny of parents given to that vice. The effects are too clearly seen among the present generation, for their children often present pitiable objects; there seems to be no stamina in them to resist even the slightest attacks of sickness and disease.

There are other causes at work of such a character that I dare not even refer to them. I would only say that "it is a shame even to speak of the things which are done of them in secret."

A race of half-caste Indians has arisen from the intercourse with Europeans, who, in many instances, have mingled again with the negro race, so that on the rivers of British Guiana, shades of all descriptions are met with. These, I am sorry to observe, generally combine in themselves the bad qualities of their respective parents, whilst they prove themselves to be destitute of their good ones. I am thankful, however, to be able to state that, even from among that number,

some have become the sons and daughters of God through the transforming influence of the Gospel of Christ.

The introduction of various kinds of diseases among them, is another reason of their dwindling away from off the face of the earth. The reader will call to mind that notwithstanding the unremitting efforts of Mr. Youd, the Missionary, not less than seventy in number sank into a premature grave, no doubt occasioned by their mode of treatment. The Indian, when attacked by fever, sets himself up to the neck in water, not inquiring into the cause which occasions it. Or, if the sick person is unable to walk, the husband, or wife, will think it a kindness, if either should pour a calabash full of water over the body of the sufferer. In cutaneous diseases it is not difficult to foresee the consequences of such proceedings. When they were attacked by the small-pox, as I observed above, many died, and, in the interior, the mortality was very great, no doubt occasioned through ignorance of the nature of the disease, and improper treatment. Vaccination has proved a great blessing to all who submitted themselves to the process, but it will be remembered that it was no easy matter to persuade them to do so.

It is a remarkable circumstance, that the diseases in the tropics are less complicated than they are in colder climes. The reason of this is obvious. A little medicine, taken in time to remove obstruction of the bowels, will always be attended with beneficial results to the patient. This the Indians well understand, but

they fancy that no medicine will produce that effect, unless the stomach be first emptied of its contents by an emetic. This is given without regard to the age or constitution of the patient, in such proportions that many die from exhaustion ; and, if they survive it, they are long in recovering their strength. The want of salt of a wholesome quality, and in sufficient quantity, is another reason why the Indian sinks so rapidly when attacked by disease. They suffer, in consequence, much from sores, the least scratch having a tendency to produce them ; and, I am persuaded, that the want of this condiment renders them likewise liable to frequent attacks from fever. Whenever salt is given as a present, I have seen them eat it by handful. Their digestive powers are, for the want of it, weak ; and anything which they eat out of their common course will make them ill.

They have recourse to bleeding in cases of local inflammation, effecting it by large incisions with the knife, and are not ignorant of the principle of creating counter-irritation. This, however, is but rarely applied, and not unfrequently proves fatal to the patient. The conjurers pretend to a certain degree of knowledge, but, in fact, know very little. If their conjurations fail to produce the desired effect, they are at a loss, and submit to whatever may happen. I may be allowed to relate but one instance to show on what principles the Indian acts. An Indian of the Accaway tribe was brought by his brother to the settlement ; he lodged in the kitchen. Being called

for, I found that he was suffering from an attack of pleurisy. "Allow me to take a little blood from your arm, and you will soon be better," I said to the sufferer. The man replied, "No; I will not allow you to do so." "Well," I said, "allow me then to put on a blister, and the pain will leave you." "No," he answered. "But will not you take a little medicine?" He again answered, "No." "Well, why then have you come here?" To this he made no reply. Seeing that he was unwilling to have anything done to him, I left him and went into my house. A few hours after I was called by the cook, who said, "Sir, the man is bleeding to death." I went, and found him bleeding profusely from the nose, and, on inquiry, learned that this had been produced by means of a sharp grass, with which he had cut the membrane of the nostrils; and I doubted not that he must have lost at least eighteen ounces of blood at the time I saw him. On turning round, I observed a short stick slit up, in which six large ants were fastened, of the species called the Muneeri ant, of which I have spoken before. These stinging ants he had applied to the place where he felt the pain. "The pain has left me," he observed. "Yes," I said, "that may be; but you will soon feel the consequences." "Well," he said, "you told me I must bleed, and you wished to put a blister there." "Yes; but surely that is not the bleeding I meant; I wished to take it from your arm. Allow me to take a little more from you." He refused. The poison introduced into the system by the stinging of

the ants soon showed its effects, for he shortly afterwards expired in a state of perfect insensibility.

Early marriage is another cause in operation among the Indians, tending materially towards the diminishing of their race. It is a well-known fact that the age of puberty in both sexes, is much earlier in the tropics than in the northern latitudes. I remember instances where girls of twelve years old have become mothers; and the little diminutive babe has died for want of nourishment. In other cases, both mother and child have sunk together into a premature grave, for want of strength to sustain the trial. Whatever may be the consequences of early marriages in other tropical countries, and the success attending them, the Indian race, as observed before, have greatly degenerated under the operation of various causes, and are, for this reason, not able to cope with others. I have endeavoured, as far as lay in my power, to prevent such direful effects, by not allowing any of the girls under my tuition and care to marry till they have completed their sixteenth year. And, although I have had many difficulties to encounter in this respect, yet, by a firm, uniform, and kind behaviour, I have succeeded in persuading them to a better course. Consequently, the children now born at the Grove are much stronger, and better proportioned in their members; and, with the additional help of milk—abhorred by the Indians in their native state—I hope to see another generation arise better suited to withstand the attacks of disease. It is a pleasing reflection, that

whilst the Indians are decreasing in number all around, there is a decided increase in the number of children born at the Grove. This circumstance I do not so much ascribe to the healthiness of the place, as to the proceedings which have been adopted relating to marriage.

I am not aware of infanticide being practised by the Indians in Guiana. The only circumstance of the kind, as has been related above, arose from spite and enmity to the truth, but not from want of affection. I am confident in this statement, well knowing that the Indians in general are very fond and indulgent parents; by far too much so. The birth of twins among the Indians is a rare occurrence, and there is no reason whatever to suppose that, when such an event takes place, one of them is devoted to destruction. The instance which has been referred to forms an exception, not the rule.

Another cause operating among the Indians in diminishing their number, arises from their being obliged by their customs to avenge the death of their relatives, should such be required by the decision of the conjurer, as has been before related. This unnatural custom still prevails, and more especially among the Accaway tribe; but the benign influences of the Gospel of peace are fast chasing away the darkness that has long brooded over those regions, and cases of the kind become less frequent even where the Sun of righteousness has not yet risen with healing on his wings.

“A city that is built on a hill cannot be hid ;” and such is the power of truth, that even when it is conveyed through a second and third hand, it possesses influence enough to touch the heart of the savage, and cause his feelings to vibrate. But unless Christ be preached to these poor people, they must still remain in ignorance, guilt, and darkness, and perish in their sins.

Do you, dear reader, really believe that “there is no other name under heaven given among men whereby we must be saved, than the name of Jesus Christ ?” and is the inquiry made by the great Apostle to the heathen himself, “How shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? and how shall they preach, except they be sent ?” Then permit the writer to ask, “What have you done for the spread of that name among the nations of the earth ?”—Remember that it is your Saviour’s last command, “to go and preach the gospel to every creature ;”—or if you cannot go yourself, to cause it to be preached far and wide. There never was a time in the history of this nation so favourable to the dissemination of Christ’s religion, as the present, when in God’s providence every land seems open to the messengers of peace.

Can any enlightened Christian hear of the three hundred and sixty millions in China, sunk in the grossest ignorance as to the question, “How can a sinner be just before God ?”—or can he remain untouched when contemplating the obscene rites of

idolaters in our Indian empire ; the hideous orgies of the cannibal in the Pacific ; the bloody human sacrifices of the African ; or the scattered thousands of benighted Indians in North and South America ?—can any Christian remember all these, their miserable and wretched condition in this life, their hopeless state in the world to come, and yet refuse to pray and to labour ?

Shall any one, who has taken the trouble to peruse this little compendium of Missionary Labours, wrapped up in selfishness, refuse to do Christ service ? Will you alone forego the privilege of becoming a fellow-worker together with God ?

Of the various talents of which sovereign grace has made you a steward, there is none more precious than time, the moments of which are linked on to a blissful eternity—none more important than influence. It is in your power, by the preaching of the Gospel, to influence others to their everlasting good, and promote their best interests. Seriously reflect, therefore, that you may begin and faithfully continue to turn your stewardship to a good account. The success which has attended the preaching of the Gospel surpasses the most sanguine expectations, and is a pledge that yet greater blessings are in store for the present generation. But this very circumstance requires also far greater and more devoted exertions, for much yet remains to be done.

Although the cause of missions is no more a new and strange thing in this enlightened country, yet

there are thousands, and tens of thousands, who do little or nothing towards the furtherance of it; and not at all in proportion to the exigencies of the case. It is on this account to be feared, lest the light poured in upon us should resemble the baneful flashings of lightning, the arrow of the storm, rather than the genial warmth of the Sun of righteousness, whereby life and light and fruitfulness are promoted. Oh, yes, dear Christian reader, whoever you are, you have much to be thankful for. Look now from north to south, from east to west, and inquire from one end of heaven unto another, where there is any nation favoured like this, any people blest with institutions which transfer, from generation to generation, freedom so unrestrained, and religion so undefiled? Of every tree planted in a soil so favoured, the Lord of the vineyard demands fruit an hundred-fold. "Moreover, it is required in stewards that a man be found faithful." The duty, therefore, is ours, the events are with the Lord. How solemn is the thought, that you are surrounded by immortal beings, millions of whom, destined to everlasting happiness or woe, are still languishing and perishing for lack of knowledge! Does not the redemption of Christ lay you under a most constraining obligation, not to live to yourself, but to promote the best interests of others? Is it not but too true, that the time in which we can discharge this debt of love, must be very limited, and may at any moment expire; and that, consequently, every opportunity should be improved as a last and only one? What,

then, do you more than others? Let not the plea, that "charity begins at home," hinder you from doing both what is at once your duty and your privilege. Although charity begins at home, even in our own bosoms, for it is said, "We love him, because he first loved us," it is no less true, that Christian love does not end there, for, in obedience to her Divine Master, Christian charity goes abroad, preaching and causing the Gospel to be preached to every creature.

Much less should the latitudinarian notion so prevalent in our days, as if every man will be saved in his own faith, provided he act up to the light and the knowledge he possess, paralyse your efforts in becoming the honoured instrument, "if by any means you may save some." Such a notion militates against the whole tenor of Scripture, and, wherever it obtains a place, tends to neutralise the promises of God. As well might the husbandman expect to reap from his fields which he neither has prepared for the reception of the seed nor sown with it. Without wishing to sit in judgment upon others, you may believe it, Christian reader, that such a notion cannot form an excuse for indifference and the neglect of a plain duty.

It remains true, in spite of all that unbelief can urge, that "Christ is the way, the truth, and the life, and that none can come unto the Father but by him." If it be otherwise, then I may be permitted, in conclusion, to ask the following questions:—To what purpose did Jesus come into the world to save sinners, if any could be saved without him?—To what purpose did the

Father give his Son, that whosoever believeth in him should not perish, but have everlasting life, if any could obtain life everlasting without believing?—To what purpose did Jesus give himself a ransom for all, if all were not in bondage to sin?—To what purpose was he delivered for our offences, and raised again for our justification, if any might have been pardoned without his cross, and justified without his resurrection?—To what purpose hath Christ required that repentance and remission of sins should be preached *in his name*, if the man of every clime and belief might be saved by any other name as well as his?—To what purpose hath he carried our nature into heaven to appear in the presence of God, if the sinner's salvation did not depend upon his intercession, and his alone; the merit and all-sufficiency of his sacrifice, once for all?—And, lastly, to what purpose is the Lord Jesus Christ made the judge of quick and dead, if all were not amenable to Him as to whether they have accepted, neglected, or rejected so great salvation?

Dear Christian reader, ponder the eternal truths involved in the preceding queries, and may the Lord himself make you willing in the day of his power to spend and be spent for him! Prepare the way of the Lord, make his paths straight, for He that shall come will come, and will not tarry.

The harbingers of that glorious day “when the knowledge of the Lord shall cover the earth as the waters cover the sea,” announce, and the signs of the times betoken, that that day is beginning to dawn;

for we are "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Then the nations shall beat their swords into ploughshares, and their spears into pruning hooks. And then shall it be said "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

LORD'S PRAYER IN THE ARRAWAK.

Watchinatchi ayunumkuundi; büssadalité bui iri;
 our father dwelling in heaven; sanctified (be) thy name
 bui adayahiu-gaana andiabute; bäsissia banikitan harare
 thy kingdom be coming thy will be done earth
 lake ayumbanan din; būsika wamiun wakalé kassaka
 in heaven as than give us our bread day
 buhuman; kan wawa kaiya bubalikitau, wai din, abalikiten
 every and our bad doings forgive us we as forgive
 nai wakaiyatchi ukunnanium; kan tetegeden ulukun massi-
 men wicked against us and a fall into lead
 kinniba-u, tumarrua buburatepha-u wakayahoe oria;
 not us but help us evil from
 adayahiu-gaana buiyan ettata okanna, galimettu birruisa.
 kingdom thine power great shining around thee.
 Kiduahein.
 Truth.

LUKE XV. 11. TO THE END.

Ikka Jesus adiaka namün hiddaba, abba Waditi kamunika
 biamanu laditti: laddikitti adiaka litti umün, bussikati
 damün dattidannikuwa damün, biattu ke-la-kiahano, nattinatt
 akullebetta namünninu nannikuwa. Oa kurru laddikitti
 laditti ahurrudukutta tumaqua lan-lakunatabbu waikille-
 mumüru; jumün lui arrada tumaqua lamüntu akuttakuttadahü
 attatadahü muttu abba. Gidiatahibena harrakeben tumaqua
 lân lunria manswattu hamassiahü anda kia hurruru ban-
 namamutti ukunamün lihi badja aussa kamonaikákabén,
 lan uduma akunun abba jumünti kabbujälti ibiti, lamün-
 ibiai: lirraha imekuda lugkubanimüni likittanibian porku.
 Ikka luburrussidakittika ballin porku ä kissia abbu, kan abbä
 kurru assika lumüninu—Ikkare! kakuburugkuakoahiddabai,
 ladiaka lamünikoawa: juhulli kabbujunnuatti kemekabba
 halininu kamünikahüabai datti, kan dai ahudama hamussiahü
 udumajaha; anssün kidappa dai akujunnua datti ibiti ba
 ahakan lumün; datti, daikewai amassikandoaré. Adayahü

äme, bui äme ku mayumuntina bumün hiddade, daditti-banibia damün kiakanna kemekebutti bia bumunrubuün bussikipade — dappa lumün — La lukuburugkuamonnua — Gidigki lui anssa, landalitti libiti hiddaban gahawai koalanika litti uria, litti addika hiddai amamallidan lug-kuburugkuamonnua lamün addallidün lirabuddigki lannikaka luma lussunta badja lullerugku—Lumorrua laditti adiaka lumün; datti dai amassikandoaka Adayahü äme, bui äme badja ne mayumuntina kiahana bumünde daditti—banibia damün—La litti umünkan litti adiaka lüssannanutti umün handate tumaqua aditu üssan äkehü abba kia assikinhuppa lukuna assissan ükabbukunduhubigkabba ukuna, sappatu badja lukuttiukuna: handate hikkihitu baka ussa abba ba hupparrüpan akuttunrewali labbu hallikebbe!—kan iramonna ba. Ahuduttikuba lihi, dadittin ballin, kanlükakittoaba abulledutikoba badjai kihia dautika hiddabailan, naussa kiahana hallikebben luduma—Lumorrua lubukitiki anda kabbüyaria, bahüibite kan lanika lakannaba nayintunua naükittan ladja lan uduma assimakaabba lüssanti libitiwa, hiddia ma lumün hamahükebé turraha? La ahadakuttuni Lüssanti adiaka lumün, buhukitti anda ba: butti apparrukittan hikkihitu baka üssa luutikini laditti makarrihüa uduma—la ussantihü adian—Ikkalui aümattoa lumonua makudunuabittin bahü lugkumün nibiti—kiahana litti apattikida akugabani—Lumorrua lui aonabaka litti adian lahakaka lumün baddika kiamamuttu juhun wyua ukunama dakuba ikittanibu — kemekebbün diärrumamassikan bame, kihia marrikinkoabakuba damün abba kabara dayuhunu urna hallikebbenibrade—kan lirraha baditti arradittikuban lannikuwa wurahü abba andinbenna bibitiba bussikibi lumün-nin hikkihitu baka kebe üssa—la adiankan litti adiaka lumünba; damuniwakoahüaba: daditti, tumaqua dai anibuiani kewai badja: kiahana hallihibbékubuppa bumonua ahuduti diamutti kuba liraha buhukitti ballin, kan lukakittoal abulleduttikuba bai, kan antikahussia hiddabai lui—la lumün la da din Jesus.

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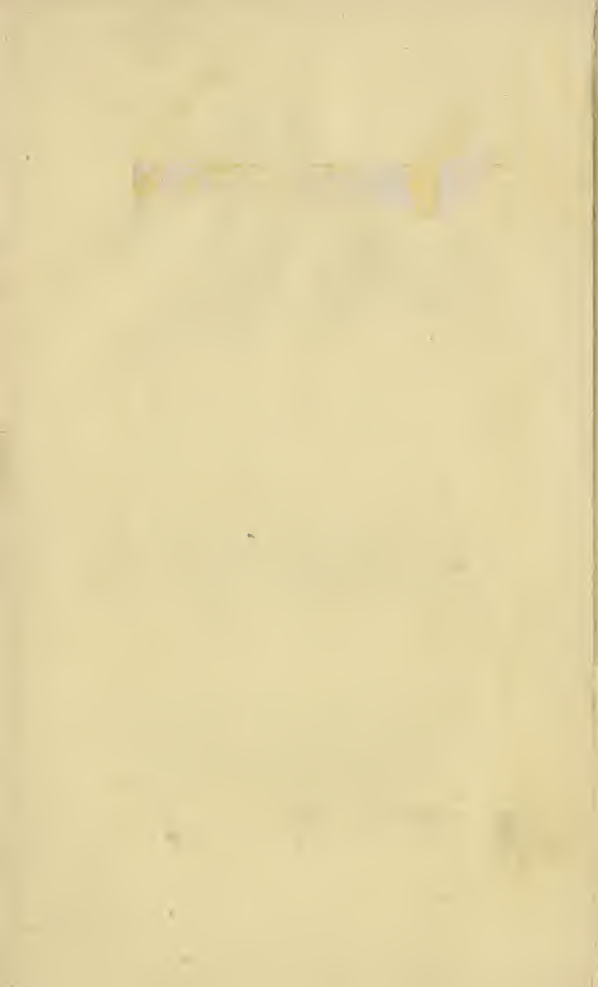
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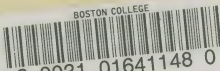
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